PUBLII OVIDII NASONIS

FASTORUM.

LIBRI VI.

OVID'S FASTI,

WITH NOTES,

BY

REV. CHARLES STUART STANFORD, A.M.

LATE SCHOLAR OF TRINITY COLLEGE.

Editor of Plato's Apology of Socrates, Crito, and Phædo.

'Tempora cum causis Latium digesta per annum.'

SECOND EDITION, REVISED.

DUBLIN

WILLIAM CURRY, JUN. AND COMPANY,

9, UPPER SACKVILLE-STREET.

1838.

Dublin: Printed by John S. Folds, 5, Bachelor's-Walk.

TO

THE STUDENTS

OF

THE DUBLIN UNIVERSITY

THE FOLLOWING WORK

IS INSCRIBED

BY

THE EDITOR.

April, 1834,

T. C. D.

111

PREFACE.

The present Edition is submitted to the Student, with the hope that it may be found in some degree available towards the attainment of correct and competent information, upon the various topics which are comprised in the Fasti of Ovid.

There are, indeed, but few peculiarities connected with the habits and manners, or the civil and religious institutions of his country which the poet has not directly or by inference contrived to introduce into the following work;—one which has been generally and justly considered by the best critics, and amongst the rest by Rapin, to be as effective in execution as it is valuable and important in design.

The very nature of the subject afforded ample scope for the display of that high order of poetical ability with which the name of Ovid must be ever associated The religion of heathen Rome, it has been justly observed, was interwoven with every circumstance of business or pleasure, of public or private life; with all the offices and amusements of society:—hence it may be readily concluded that a minute account, such as the Fasti presents of the origin and details of the Roman rites and

ceremonies, founded as the whole system was upon fable, could not fail to be enriched by such attractions as Mythology could possess for an ardent fancy and cultivated taste.

This poem, which was originally intended to have been dedicated to Augustus but was afterwards published under the auspices of Germanicus, was commenced previous to the mysterious occurrence which led to the author's exile to Tomi, where it was finished.

There are no good grounds for supposing, in contradiction apparently to what Ovid has stated himself, that six books only of the FASTI, were ever written: the silence of Lactantius upon the six latter books, while he speaks fully of those now extant, being accounted for by Heinsius, from the strong probability of their having been lost previous to the fourth century, the age of the 'Christian Cicero.'

Claudius Quadrigarius, Afranius, Ennius, Lucius Calpurnius Piso, Fannius, Laberius, and others, now only known by name, were the authorities whence Ovid derived the material of his FASTI; it need scarcely be added that they could have supplied him with but little more; its vivid colouring and brilliant ornaments are peculiarly the poet's own.

It will appear in several instances throughout the work that the poet has not confined himself to the more generally received mythologies and histories; wherever this has occurred the Editor has either stated the distinction, or, when possible, has attempted to reconcile the conflicting testimonies so as to afford the least complex illustration of the text; the subjects, however, which appeared not to admit of a fuller discussion in the immediate notes, will be treated of more at large, along with other matters, in the Addenda.

Such variations from the adopted text as were deemed worthy of notice have been mentioned, with the name of the copy from whence they were derived.

In compiling his illustrations, the Editor has consulted the most authentic sources, and in most instances has quoted, with scarcely any variation, the precise terms in which the requisite information was conveyed; preferring what was really useful to an affectation of originality, he has hazarded but very few conjectures of his own, and those only after considerable study and research.

Before concluding, the Editor would briefly advert to a point of some importance, connected with the introduction of the Fasti into the Academic course. It has been stated that the general character of the poem is such as scarcely to warrant its admission into colleges and schools; —this objection, founded upon utter ignorance even of what its name would imply, requires no refutation here; the Fasti, upon such grounds, being as little deserving of exclusion as any of the Latin works which have for ages formed a part of school and college discipline.

It must be admitted, however, that the poem is not free from a share of those blemishes into which the classic writers were betrayed from the peculiar taste and feeling of their times; and consequently, in compliance with suggestions which he felt himself bound to respect, no less than in accordance with his own views, the Editor has omitted all such passages as he conceived could be in any degree liable to objection. Such omissions, however, have been few and unimportant, so that where the poet has suffered no positive injustice, the student may, it is hoped, have been wisely spared from even probable injury.

It has been suggested that the present Edition of the Fasti having been already preceded by two others, would

appear to have been put forward with a claim upon public support, which they were not supposed equally well entitled to deserve ; to this the Editor can only reply, that there appeared a wide field open for competition, nor has he the presumption to imagine that even yet the lists are closed.

18, *Trinity College, Dublin.*
November, 1834.

PREFACE TO THE SECOND EDITION.

In submitting a Second Edition of the Fasti to the Public, the Editor hopes he may be permitted, without charge of presumption, to express his unfeigned sense of the kind and encouraging reception of which, on its first appearance, the work was thought worthy. That the success of his exertions, in the sanction they have obtained in England and Scotland, as well as at home, has been a source of sincere gratification to him, would be an idle affectation to deny; at the same time he is fully aware that he required all the generous indulgence which has been so liberally and considerately bestowed.

The most careful attention, compatible with the discharge of momentous professional duties, has been exercised in revising and enlarging the present edition of the Fasti. In particular, the number of parallel passages from the English Poets has been increased; the Editor conceiving that among the many fascinations

accompanying classical pursuits, not the least attractive consists in tracing the analogies of feeling and expression between ancient and modern intellect and taste.

Upon the importance of the Fasti of Ovid as a classic whose effective study must necessarily be followed by a valuable and extensive acquaintance with history and mythology, it is needless now to dilate: it has been already felt and acknowledged to an extent which precludes dispute.

9, *Upper Sackville-Street,*
August 24, 1838.

ERRATUM.

For "names," Note 33, Book II. *read* "manes."

KALENDARIUM

AD FASTOS NASONIANOS

ACCOMMODATUM.

JANUARIUS.

I.	Kalendis Januarii	Jani Festum. Templa Jovi et Æsculapio sacrata.
II.	Quarto Nonas.	
III.	Tertio Non.	Cancri Brachia occidunt.
IV.	Pridie Non.	
V.	Nonis.	Lyra oritur.
VI.	Octavo Idus.	
VII.	Septimo Id.	
VIII.	Sexto Id.	
IX.	Quinto Id.	Jani Agonalia. Delphin oritur.
X.	Quarto Id.	Media Hiems.
XI.	Tertio Id.	Carmentalia. Ædes Juturnæ dicata.
XII.	Pridie Id.	
XIII.	Idibus.	Provinciæ Populo Romano redditæ. Cæsar Augustus dictus.
XIV.	Decimo nono Kalendas Februarii.	
XV.	Dec. octavo Kal. Feb.	
XVI.	Dec. septimo Kal. Feb.	
XVII.	Dec. sexto Kal. Feb.	
XVIII.	Dec. quinto Kal. Feb.	
XIX.	Dec. quarto Kal. Feb.	
XX.	Dec. tertio Kal. Feb.	
XXI.	Duodecimo Kal. Feb.	
XXII.	Undecimo Kal. Feb.	
XXIII.	Decimo Kal. Feb.	
XXIV.	Nono Kal. Feb.	
XXV.	Octavo Kal. Feb.	
XXVI.	Septimo Kal. Feb.	(Feriæ Sementivæ.)
XXVII.	Sexto Kal. Feb.	
XXVIII.	Quinto Kal. Feb.	
XXIX.	Quarto Kal. Feb.	
XXX.	Tertio Kal. Feb.	Ara Paci posita.
XXXI.	Pridie Kal. Feb.	

FEBRUARIUS.

I.	Kalendis Februarii.	Ædes Sospitæ dicata. Lucaria. Sacra in Vestæ et Jovis Tonantis templis facta.
II.	Quarto Nonas.	Occidunt Lyra tota et Leonis medii Terga.
III.	Tertio Non.	Occidit Delphin.
IV.	Pridie Non.	
V.	Nonis.	Augustus Cæsar Pater Patriæ dictus. Aquarius oritur.
VI.	Octavo Idus.	
VII.	Septimo Id.	
VIII.	Sexto Id.	
IX.	Quinto Id.	
X.	Quarto Id.	
XI.	Tertio Id.	
XII.	Pridie Id.	
XIII.	Idibus.	Fabiorum Cædes.
XIV.	Decimo Sexto Kalendas Martii.	Corvus, Crater, et Anguis oriuntur.
XV.	Dec. quinto Kal. Mart.	Lupercalia. Venti incerti. Sol in Piscibus.
XVI.	Dec. quarto Kal. Mart.	
XVII.	Dec. tertio Kal. Mart.	Quirinalia. Stultorum Feriæ, et Fornacalia.
XVIII.	Duodecimo Kal. Mart.	Feralia.
XIX.	Undecimo Kal. Mart.	Charistia.
XX.	Decimo Kal. Mart.	Terminalia.
XXI.	Nono Kal. Mart.	
XXII.	Octavo Kal. Mart.	
XXIII.	Septimo Kal. Mart.	Regifugium.
XXIV.	Sexto Kal. Mart.	
XXV.	Quinto Kal. Mart.	(Hirundinum Adventus.)
XXVI.	Quarto Kal. Mart.	
XXVII.	Tertio Kal. Mart.	Equiria in Campo Martio.
XXVIII.	Pridie Kal. Mart.	

MARTIUS.

I.	Kalendis Martii.	Matronalia. Junoni Lucinæ Ædes dicata. Anciliorum Festum.
II.	Sexto Nonas.	
III.	Quinto Non.	Piscis Notius occidit.
IV.	Quarto Non.	
V.	Tertio Non.	Occidit Arctophylax. Oritur Vindemitor.
VI.	Pridie Non.	Festum Vestæ.
VII.	Nonis.	Templum Vejovi sacratum. Pegasus oritur.
VIII.	Octavo Idus.	Ariadnes Corona oritur.

IX.	Septimo Id.	
X.	Sexto Id.	
XI.	Quinto Id.	
XII.	Quarto Id.	
XIII.	Tertio Id.	Equiria juxta Tiberim.
XIV.	Pridie Id.	
XV.	Idibus.	Annæ Perennæ Festum. Parricidium, sive Julii Cæsaris Cædes.
XVI.	Decimo Septimo Kalendas Aprilis.	Scorpios medius occidit.
XVII.	Dec. sexto Kal. Apr.	Liberalia. Pueris Toga Virilis data. Argeorum Festum. Milvus oritur.
XVIII.	Dec. quinto Kal. Apr.	Sol in Ariete.
XIX.	Dec. quarto Kal. Apr.	Minervæ captæ Festum, et Quinquatriorum Dies primus.
XX.	Dec. tertio Kal. Apr.	
XXI.	Duodecimo Kal. Apr.	
XXII.	Undecimo Kal. Apr.	Æquinoctium.
XXIII.	Decimo Kal. Apr.	Quinquatriorum Dies ultimus. Tubilustrium Martis.
XXIV.	Nono Kal. Apr.	
XXV.	Octavo Kal. Apr.	
XXVI.	Septimo Kal. Apr.	
XXVII.	Sexto Kal. Apr.	Jani, Concordiæ, Salutis, et Pacis Festum.
XXVIII.	Quinto Kal. Apr.	
XXIX.	Quarto Kal. Apr.	
XXX.	Tertio Kal. Apr.	
XXXI.	Pridie Kal. Apr.	Lunæ Festum.

APRILIS.

I.	Kalendis Aprilis.	Venus Floribus et Myrto.
II.	Quarto Nonas.	
III.	Tertio Non.	
IV.	Pridie Non.	Megalesia.
V.	Nonis.	Fortunæ Publicæ Ædes dicata.
VI.	Octavo Idus.	Juba victus. Libra occidit. Dies pluvius.
VII.	Septimo Id.	
VIII.	Sexto Id.	
IX.	Quinto Id.	
X.	Quarto Id.	
XI.	Tertio Id.	Orion occidit.
XII.	Pridie Id.	Ludi Cereales.
XIII.	Idibus.	Jovi Victori, et Libertati Templa dicata.
XIV.	Decimo octavo Kalendas Maii.	Cæsar ad Mutinam Victor.
XV.	Dec. septimo Kal. Mai.	Fordicidia.
XVI.	Dec. sexto Kal. Mai.	Augustus Cæsar Imperator dictus.

XVII.	Dec. quinto Kal. Mai.	Hyades occidunt.
XVIII.	Dec. quarto Kal. Mai.	
XIX.	Dec. tertio Kal. Mai.	Ludi Circenses. Vulpium Combustio.
XX.	Duodecimo Kal. Mai.	Sol in Tauro.
XXI.	Undecimo Kal. Mai.	Palilia. Roma condita.
XXII.	Decimo Kal. Mai.	
XXIII.	Nono Kal. Mai.	Vinalia Veneris et Jovis.
XXIV.	Octavo Kal. Mai.	
XXV.	Septimo Kal. Mai.	Medium Ver. Occidit Aries. Oritur Canis. Rubigalia.
XXVI.	Sexto Kal. Mai.	
XXVII.	Quinto Kal. Mai.	
XXVIII.	Quarto Kal. Mai.	Floralia. Vestæ Palatinæ et Phœbi Festa.
XXIX.	Tertio Kal. Mai.	
XXX.	Pridie Kal. Mart.	

MAIUS.

I.	Kalendis Maii.	Oritur Capella. Ara Laribus Præstitibus posita.
II.	Sexto Nonas.	Argestes flat. Hyades oriuntur. Floralium Finis.
III.	Quinto Non.	Centaurus oritur.
IV.	Quarto Non.	
V.	Tertio Non.	Lyra oritur.
VI.	Pridie Non.	Scorpios medius occidit.
VII.	Nonis.	
VIII.	Octavo Idus.	
IX.	Septimo Id.	Lemuria.
X.	Sexto Id.	
XI.	Quinto Id.	Lemuria.
XII.	Quarto Id.	Festum Martis Bisultoris.
XIII.	Tertio Id.	
XIV.	Pridie Id.	Pleiades oriuntur. Taurus oritur.
XV.	Idibus.	Mercurii Festum.
XVI.	Decimo septimo Kalendas Junii.	
XVII.	Dec. sexto Kal. Jun.	
XVIII.	Dec. quinto Kal. Jun.	
XIX.	Dec. quarto Kal. Jun.	
XX.	Dec. tertio Kal. Jun.	Sol in Geminis. Agonalia. Oritur Canis.
XXI.	Duodecimo Kal. Jun.	Tubilustria.
XXII.	Undecimo Kal. Jun.	Q. R. C. F.
XXIII.	Decimo Kal. Jun.	Ædes Publicæ Fortunæ dicata. Oritur Aquila.
XXIV.	Nono Kal. Jun.	Bootes occidit.
XXV.	Octavo Kal. Jun.	Hyades oriuntur.
XXVI.	Septimo Kal. Jun.	
XXVII.	Sexto Kal. Jun.	
XXVIII.	Quinto Kal. Jun.	

XXIX.	Quarto Kal. Jun.	
XXX.	Tertio Kal. Jun.	
XXXI.	Pridie Kal. Jun.	

JUNIUS.

I.	Kalendis Junii.	Carnæ et Martis Festa. Junoni Monetæ, et Tempestati Templa dicata. Oritur Aquila.
II.	Quarto Nonas.	Hyades oriuntur.
III.	Tertio Non.	
IV.	Pridie Non.	Bellonæ, et Herculi Custodi Templa dicata.
V.	Nonis Jun.	Sanco Fidio Semoni Patri Ædes dicata. Nubere infaustum.
VI.	Octavo Idus.	
VII.	Septimo Id.	Ludi Tiberini.
VIII.	Sexto Id.	Menti Ædes dicata.
IX.	Quinto Id.	Vestalia. Ara Jovi Pistori posita. Palladium ex Igne raptum. Victi Callaici. Crassi Cædes.
X.	Quarto Id.	Oritur Delphin.
XI.	Tertio Id.	Matralia. Rutilii et Didii Cædes. Fortunæ et Concordiæ Templa dicata.
XII.	Pridie Id.	
XIII.	Idibus.	Jovi Ædes dicata. Quinquatria Minora.
XIV.	Decimo octavo Kalendas Julii.	
XV.	Dec. septimo Kal. Jul.	Hyades oriuntur. Ædes Vestæ purgata.
XVI.	Dec. sexto Kal. Jul.	Zephyrus flat.
XVII.	Dec. quinto Kal. Jul.	Delphin oritur. Volsci et Æqui victi.
XVIII.	Dec. quarto Kal. Jul.	Sol in Cancro. Ædes Minervæ data.
XIX.	Dec. tertio Kal. Jul.	Ædes Summano data. Ophiuchus oritur.
XX.	Duodecimo Kal. Jul.	
XXI.	Undecimo Kal. Jul.	
XXII.	Decimo Kal. Jul.	
XXIII.	Nono Kal. Jul.	Flaminus victus.
XXIV.	Octavo Kal. Jul.	Syphax et Hasdrubal victi. Fortis Fortunæ Festum.
XXV.	Septimo Kal. Jul.	
XXVI.	Sexto Kal. Jul.	Orionis Zona oritur. Solstitium.
XXVII.	Quinto Kal. Jul.	Laribus et Jovi Statori Templa data.
XXVIII.	Quarto Kal. Jul.	Ædes Quirino data.
XXIX.	Tertio Kal. Jul.	
XXX.	Pridie Kal. Jul.	Herculis et Musarum Festum.

INDEX CODICUM.

Ambros. Ambrosianus.
Arund. Arundelianus.
Arg. Argentinensis.
Barb. Codex Barberini.
Bern. Bernensis.
Cant. Cantabrigiensis.
Douz. Codex Jani Douzæ.
Farnes. Farnesianus.
Florent. Florentinus.
Francof. Francofurtinensis.
Gronov. Gronovianus.
Heins. Codex Heinsii.
Mazar. Mazarinianus.
Med. Mediceus.
Moret. Codex Moreti.
Neap. Neapolitanus.
Patav. Patavinus.
Pat. (*Fragmen.*) Patavinum.
Pet. Codex Petavii.
Pol. Codex Politiani.
Pol. (*Ex.*) Excerpta Politiani.
Sarrav. Sarravianus.
Scal. Codex Josephi Scaligeri.
Scal. (*Ex.*) Excerpta Scaligeri.
Thuan. Codex Thuanii.
Vatic. Vaticanus.
Ursin. Codex Ursini.
Voss. Codex Vossii.
Voss. (*Exc.*) Excerpta Vossii.
Zulich. Zulichemianus.

P. OVIDII NASONIS VITA,

Ex vetusto codice Pomponii Læti, cujus apographum extat in Vaticana Bibliotheca.

P. Ovidius Naso, a. d. xii. Kal. April. Sulmone in Pelignis natus est: quo anno bello Mutinensi P. Hirtius et C. Pansa Coss. diem obiere. Honoribus Romæ functus: fuit enim arbiter et triumvir, et judicium inter centum viros dixit. Sub Plotio Grippo literis eruditus: deinde apud Marcellum Fuscum Rhetorem, cujus auditor fuit, optime declamavit. Admirator plurimum Porcii Latronis fuit, quem adeo studiose audivit, ut multas ejus sententias in versus suos transtulerit. Bonus declamator et ingeniosus habitus est, et carmine prosa licenter scripsit, ingenii sui adeo amator, ut ex iis quæ dixit, etiam precantibus amicis, nihil mutaverit. In carminibus vitia sua non ignoravit, sed amavit. Militavit sub M. Varrone. Julio Græcino Grammatico familiaris. Tandem cum venisset in suspicionem Augusti, creditus sub nomine Corinnæ amasse Juliam, in exilium missus est; exulavit Tomis, ibique decessit annum agens LX. novissimum.

JUDICIUM DE P. OVIDIO NASONE.

Ex Danielis Heinsii Libro de constitutione Tragœdiæ secundum Aristotelem.

Omnes Ovidius transcendit. Sive falsa probabiliter, sive obscura perspicue, sive utraque ornate, sive omnia simpliciter sint exponenda. Falsa, ut in Metamorphosi. Obscura, ut mathematica, et antiquitatis arcana in Fastis. Quæ ad mores pertinent, ubique. Etiam cum ludit aut lascivit. Idque verbis et oratione vulgari. Ut et dicat quæ velit, et doceat quæ quisque intelligat: tam admirabili felicitate, ut cum quivis idem posse videatur, nemo possit: nemo, nisi magni animi et excitati, tentare idem ausit: sapientes etiam desperent. Ubique sententiæ, ubique loci communes: de ignavia, de disciplinis, brevitate formæ, opum contemptu. Neque semper falsa narrat. Ut in opere jam dicto: in quo plurimas historias exponit. Ut Lucretiæ.

(*Fast.* ii. 721, et seq.) Nam quid cum simplicitate illa comparandum? quam indocti et rustici fastidiunt: urbani et ingenui sine ulla imitationis spe adorant. Ecce celeritatem:

Nox superest: tollamur equis, urbemque petamus.
  Dicta placent: frænis impediuntur equi.
Pertulerant dominos: regalia protinus ipsi
  Tecta petunt: custos in fore nullus erat.

Nullus equus, ac vix cogitato humana, hanc celeritatem assequatur. Tale est illud:

Sic sedit: sic culta fuit: sic stamina nevit:
  Injectæ collo sic jacuere comæ.
Hos habuit vultus: hæc illi verba fuerunt,
  Hic color, hæc facies, hic nitor oris erat.

Numerorum autem tanta in hoc scripto, cujus partem alteram habemus, paritas, simplicitas, ac invidenda suavitas, ut, quid magni viri velint, cum mutari quosdam posse existiment, neque ipsi, nisi fallor, neque nos intelligamus. Nondum enim cuiquam id probarunt, cum in simili scribendi genere versati sunt. Libri Tristium, et qui De Ponto inscribuntur, quo ab omni affectatione (quanquam iis cum plerisque illius scriptis hoc commune est) magis alieni sunt, eo magis commendari juventuti debent. Et ubique Latinitas, vel inter prima. Ut non temere Muretus, quo, post literas renatas, nemo sine affectatione elegantius scripsit, quendam, qui auctori tanto hanc detraheret, prodigii instar, ovis et sulphure lustrandum existimet. Ut et Josephus Scaliger. Julius autem, in Rhetoricis (qui illius libri cum aliis non paucis perierunt) tanquam absolutum et perfectum omni ex parte exemplum, scripta ejus proponebat. Neque temere alia auctoritate quæ docebat, quod non semel ex divino ejus viri filio audire memini, ubique confirmabat. Sed natura ejus viri, candor, ingenuitas, velocitas, quæ in narrationibus potissimum elucet, supra votum est. Proximum est ergo, recte de iis judicare.

P. OVIDII NASONIS
FASTORUM*
LIBER I.

TEMPORA cum causis Latium digesta per annum,
Lapsaque sub terras, ortaque signa, canam.

* *Fastorum.* Fasti-orum. m. Generally, 'chronicles,' 'annals,' 'public registers,' Here 'a calendar,' ἡμερολόγιον. Th. Fas. In its primary acceptation it is equivalent to *annales*, both terms being applied indiscriminately to the records kept by the Pontifex Maximus at Rome, (*Cic. de Orat.* l. 2, c. 12) of all the remarkable occurrences there and elsewhere. But in the text it is to be understood in a more limited sense, as applicable solely to the business of the Roman calendar. There were originally twelve books of the Fasti, 'Sex ego Fastorum scripsi totidemque libellos.' *Ovid Trist.* iii. 594. of which six only are now extant.

1. *Tempora, &c.* Days. (ὥρα). *Causis*, (αἴτιον) Origin of, or design in the celebration of each particular day. The etymologies of this word are various—cavillor, casus, quæro, αἶσα, caveo.

1. *Latium, &c.* Arranged throughout the Italian year, i. e. the solar or Julian, which contained 365 days and one fourth, six hours; and which was adopted by Julius Cæsar when he became master of the state, in order to remedy many previous abuses. See infr. note 43. He did away with intercalations, and A. U. 707, adjusted the year according to the course of the sun, assigning to each year the number of days which they still contain. To ensure regularity, from the first of the ensuing January, he inserted in the current year, in addition to the intercalary month of 23 days, which formed of course a part of it already, two extraordinary months between November and December, the one of 33, and the other of 34 days, so that this year, which was called the last year of *confusion*, consisted of sixteen months, or 445 days. The year then fell into the order in which it has continued, with but one variation, that of the *Old* and *New Style*, occasioned by a regulation of Pope Gregory, A. D. 1582, to the present time. Cæsar was assisted in his plan by the talent and abilities of Sosigenes, a celebrated astronomer of Alexandria, whom he brought to Rome for the purpose; and a new calendar was formed from his arrangement by Flavius, a scribe, digested according to the order of the Roman festivals, and the old manner of computing the days by kalends, nones, and ides, which was published and authorised by the dictator's edict.

The poet commences with the month of January, which has retained its name since the time of Numa Pompilius to the present, with but one interval, during the reign of the emperor Commodus, in honor of whom, or of whose mistress rather, it was called 'Amazonius;' the original appellation was restored upon his decease by a decree of the senate. *Ælius Lamprid,* cap. xi.

2. *Canam,* in some copies *Cano.* See *Virg. Æneid,* i. l. 1, and *Fast.* ii. 7, and iv. 12.

Excipe pacato, Cæsar Germanice, vultu
 Hoc opus; et timidæ dirige navis iter:
Officiique levem non aversatus honorem,
 In tibi devoto munere dexter ades.
Sacra recognosces Annalibus eruta priscis;
 Et quo sit merito quæque notata dies.
Invenies illic et festa domestica vobis:
 Sæpe tibi Pater est, sæpe legendus Avus.
Quæque ferunt illi pictos signantia Fastos,
 Tu quoque cum Druso præmia fratre feres.
Cæsaris arma canant alii; nos Cæsaris aras,
 Et quoscunque sacris addidit ille dies.
Annue conanti per laudes ire tuorum;
 Deque meo pavidos excute corde metus.
Da mihi te placidum; dederis in carmina vires;
 Ingenium vultu statque caditque tuo.

3. *Pacato.* Favorable, benign. — *Germanice.* Son of Drusus Claudius Nero, and nephew of Tiberius, who, by the direction of Augustus, became his father by adoption. He received the surname, Germanicus, from his father Drusus, on whom and on whose posterity the senate bestowed it in commemoration of his illustrious conquests in Germany.

6. *Dexter.* Propitious.

7. *Annalibus, &c.* The annals, before Ovid's time, were compiled by Hemina, Claudius, Afranius, Ennius, Attius, Quadrigarius, Piso, Fannius, Fenestella, Laberius and Licinius.

— *Eruta priscis.* In Excerpt. Voss. *Edita*, a word in frequent use, in sacred matters, with *Livy*, *Gron. ad Liv.* xxv. 12, and xliii. 14; but *eruta* is approved. See *Fast.* iv. 11; for *priscis* some copies read *primis. Propert.* 1. vii. 3; *Lucan.* x. 51.

8. *Merito.* Worth, value, or excellency.

— *Notata. Notanda*, Gottorph. Medic. and Vatic. *Sacrata* Thuan. and another. *Vocata* Faresian.

9. *Et festa* d. *Et signa* d. some copies. *Ut festa* Junian.

— *Domestica.* So called because ordained in honour of the house of Cæsar.

10. *Pater legendus, &c.* i. e. In the course of your study you will frequently find your father and grandfather (Tiberius and Augustus, by adoption) the objects of your attention.

11. *Pictos.* Drawn, painted, sc. *minio*, with red lead.

12. *Tu quoque*, i. e. You too shall partake of the glory of your race. *Druso*, son of Tiberius, and by adoption, brother of Germanicus.

13. *Canant. Canent* Thuan. and Moret.

— *Aras.* Built and consecrated by Augustus. Scaliger suggested *Aram*, as allusion is most likely made to the altar consecrated by Augustus to Peace. However, *aras* is used for *aram*, *Fast.* vi. 357, where the altar of Saturn is evidently meant.

14. *Dies. Deos* Sarrav. and 15 *ire tuorum, ire deorum* Thuan. and Moret.

18. *Vultu. Nutu* Heins. as inf. 70 and elsewhere.

Pagina judicium docti subitura movetur
  Principis, ut Clario missa legenda Deo.
Quæ sit enim culti facundia sensimus oris,
  Civica pro trepidis cùm tulit arma reis.
Scimus et, ad nostras cùm se tulit impetus artes,
  Ingenii currant flumina quanta tui.
Si licet, et fas est, vates rege vatis habenas;
  Auspice te felix totus ut annus eat.

MENSES.

Tempora digereret cùm conditor Urbis, in anno
  Constituit menses quinque bis esse suo.
Scilicet arma magis, quàm sidera, Romule, nôras;
  Curaque finitimos vincere major erat.
Est tamen et ratio, Cæsar, quæ moverit illum;
  Erroremque suum quo tueatur habet.
Quod satis est, utero matris dum prodeat infans;
  Hoc anno statuit temporis esse satis.
Per totidem menses à funere conjugis uxor
  Sustinet in viduâ tristia signa domo.

19. *Movetur.* Trembles, is troubled or agitated. A compliment to the critical taste of Germanicus.

20. *Clario Deo.* As if sent to be perused by the Clarian God; Apollo, so called from Claros in Asia Minor, where he had a temple and an oracle. *Tacit.* lib. ii. *Annal.* cap. 54.

— *Missa. Musa* Francof.

22. *Cum tulit arma reis. Oravit,* says Suetonius of Germanicus, *causas triumphaleis.* And Dio Cassius, lib. LVI. Κὰι ἀυτὸς μὲν ὀυδὲν ἄξιον μνήμης ἔπραξε, πλὴν ὅτι κὰι τότε ὑπερεδίκησέν.

23. *Ad nostras, &c.* Germanicus evinced a strong natural desire (*impetus*) for literary and especially poetical (*nostras artes*) distinction; he wrote several Greek comedies.

27. *Conditor.* Rome was founded by Romulus, B. C. 730.

28. *Constituit menses, &c.* It is generally supposed that Romulus did not ordain a new year, but that he merely made some alteration in the course of the months in that which previously existed. It appears that before the founding of the city, ten months was the year's duration in Latium as in many other nations; at Athens, for instance, where Clisthenes after the expulsion of the tyrants, divided the people into ten tribes:— Πρυτανεία θηλυκῶς ὁ χρόνος. Διήρητο γάρ παρὰ Ἀθηνάιοις ὁ ἐνιαυτὸς εἰς δέκα πρυτανέιας, ὅσαι καὶ φυλαὶ ἦσαν, καὶ ἐπρυτανευσαν ἑκαστη φυλη κατ᾽ ἐνιαυτὸν ἅπαξ, ὅθεν καὶ τοὺς μισθοὺς καὶ τὰ ἐνόικια, καὶ τὰς πρυτανέιας κατα μῆνα ἐτέλουν. Ammonius Herm.

32. *Tueatur.* Defend, excuse.

36. *Sustinet.* Preserves, keeps up, continues. *Signa.* The mourning garments; cypress boughs, which were hung up in the habitations of the deceased, &c.

Hoc igitur vidit trabeati cura Quirini,
  Cùm rudibus populis annua jura daret.
Martis erat primus mensis, Venerisque secundus:
  Hæc generis princeps, ipsius ille pater.
Tertius à Senibus, Juvenum de nomine quartus:
  Quæ sequitur, numero turba notata fuit.
At Numa nec Janum, nec avitas præterit umbras;
  Mensibus antiquis apposuitque duos.

37. *Trabeati.* The *trabea* was a robe worn by kings, consuls and augurs. It was white, adorned with stripes of purple (*virgata* vel *palmata a* trabibus *dicta*). According to Servius, made of purple and scarlet (*ex purpurâ et cocco mistum*), in *Virg. Æneid.* vii. 612. According to Pliny, Romulus used only the *trabea.* The *toga prætexta* (a white robe fringed with purple) was introduced by Tullus Hostilius, and also the *latus clavus* (a tunic or waistcoat with an oblong, broad stripe of purple, like a ribbon sewed to it on the fore part,) after he had conquered the Tuscans. *Plin.* ix. 39, s. 63. viii. 48 s. 74.

— *Quirini.* Romulus was called *Quirinus,* as Æneas *Jupiter Indiges,* after he had been ranked among the gods, either from *quiris* a spear, or *Cures,* a city of the Sabines. See *Fasti,* ii. 361-4.

38. *Annua.* Pertaining to the year.

39. *Martis erat, &c.* Romulus is said to have divided the year into ten months; the first of which was called *Martius,* March, from Mars, his supposed father, *Fasti,* iii. 74, 95; the second, *Aprilis,* either from the Greek name of Venus, ('Αφροδίτη.) as above, l. 39. *Horat. Od.* iv. 11; or because then trees and flowers open (*se aperiunt*) their buds. *Plutarch. in Numa. Fast.* iv. 87; the third, *Maius,* May, from Maia the mother of Mercury; and the fourth, *Junius,* June, from the goddess Juno, or in honour of the young, (*juniorum*) as May probably of old, (*majorum*) as in the text, & *Fast.* v. 423. The rest were named from their number, *Quintilis. Sextilis, September, October, November, December. Ibid.* i. 41. *Quintilis* was afterwards called *Julius,* from Julius Cæsar; because in it he had been first made consul, and had obtained some remarkable victories *Suet.* 31, *Dio.* lv. 6, in particular he had become a master of Alexandria in Egypt, A. U. 724, and fifteen years after (*lustro tertio*), on the same day, probably the 29th of August, had vanquished the Rhœti by means of Tiberius. *Horat. Od.* iv. 14. 34. Other emperors gave their names to particular months, as l. 3, note 1, but these were forgotten after their death. *Suet. Domit.* 13. *Plin. Pan.* 54.

40. *Princeps.* Because Venus was the mother of Æneas, the head of the Roman descent. *Pater.* Mars was the reputed father of Romulus.

43. *Numa.* The second king of Rome. He added two months to the year of Romulus, called *Januarius,* from *Janus,* and *Februarius,* either because the people were then purified, (*februabantur,* i. e. *purgabantur* vel *lustrabantur*) by an expiatory sacrifice (*Februalia*) from the sins of the whole year, for this formerly was the last month in the year, *Cic. de Legg.* ii. 49. *Tibull.* iii. 1, 2, or from the sacrifices (*februis*) which were offered in this month to the shades of their

DIES.

Ne tamen ignores variorum jura dierum,
  Non habet officii lucifer omnis idem.
Ille Nefastus erit, per quem Tria Verba silentur;
  Fastus erit, per quem lege licebit agi.
Neu toto perstare die sua jura putâris;
  Qui jam Fastus erit, manè Nefastus erat.
Nam simul exta Deo data sunt, licet omnia fari;
  Verbaque Honoratus libera Prætor habet.

forefathers, which explains *nec avitas, &c.* Numa, following the Greeks, divided the year into twelve months, according to the course of the moon, consisting of 354 days; he added one day more *Plin.* xxxiv. 7, to make the number odd, which was considered more fortunate. But as 10 days, 5 hours, 49 minutes (or rather 48 minutes 57 seconds) were wanting to make the lunar year correspond to the course of the sun, he appointed that every other year an extraordinary month, called *Mensis Intercalaris*, or *Macedonius*, should be inserted between the 23d and 24th day of February, *Liv.* i. 19. The intercalating of this month was left to the judgment of the Pontifices, who by inserting fewer or more days, caused the current year to be shorter or longer as was best suited to themselves or those for whom they were interested; as, for example, a magistrate might earlier or later resign his office, or contractors for the revenue might have a longer or a shorter time to collect the taxes. *Cic. de Legg.* ii. 12; *Fam.* vii. 3, 12, viii. 6; *Suet. Cæs.* 40; *Dio.* xl. 62. In consequence of this license the months were transposed from their stated seasons; the winter months carried back into autumn, and the autumnal into summer, *Cic. Att.* x. 17. This disorder, as well as its sources, was removed by Cæsar. See above, Note 1.

45. *Variorum.* Because diversified in their names, times, and duties.

46. *Lucifer.* For *dies.*

47. *Tria Verba.* The power of the prætor in the administration of justice was expressed in these three words, Do, Dico, Addico. *Prætor* DABAT *actionem et judices;* the prætor gave the form of a writ for trying and redressing a particular wrong complained of, and appointed judges or a jury to decide the cause; DICEBAT *jus,* pronounced sentence; ADDICEBAT *bona* vel *damna,* adjudged the goods of the debtor to the creditor &c. The days on which the prætor administered justice were called DIES FASTI, (*a* fando, *quod iis diebus hæc tria verba* fari *licebat.*) Those days on which it was unlawful to administer justice, were called NEFASTI.

49. *Toto.* Some days were of a mixed character, called *intercisi;* when a sacrifice was appointed for a particular day, during the time of its celebration the day was considered *nefastus*, but after it was concluded the remaining portion was reckoned *dies fastus,* and the usual business attended to accordingly.

52. *Honoratus.* Honourable This title was conferred upon the

Est quoque, quo populum jus est includere Septis:
Est quoque, qui nono semper ab orbe redit.
Vindicat Ausonias Junonis cura Kalendas.

PRÆTOR URBANUS, as he held a higher rank than the PRÆTOR PEREGRINUS; his laws and edicts were called JUS HONORARIUM.

53. *Quo populum, &c.* This is the Dies Comitialis upon which the Comitia were held for the election of magistrates, &c. *Septis.* The *septum* or *ovile* was an enclosure surrounded with boards (*locus tabulatis inclusus*) near the tribunal of the consul, into which the centuries went according to their order, when summoned by the herald. Hence they were said to be *intro vocatæ*, sc. *in ovile*, *Liv.* x. 13. There was a narrow passage to it raised from the ground, called *Pons* or *Ponticulus*, by which each century ascended successively,—*Suet. Jul.* 80. Old men of sixty, *sexagenarii*, were said in consequence *de ponte dejici*; and were called *Depontani*, because after that age they were exempted from public business. There were probably as many *Pontes* and *Septa*, or *ovilia*, as there were tribes and centuries, whence they are generally spoken of in the plural as above, also *Cic. de Legg.* iii. 17, *Attic.* i. 14, *ad Herenn.* i. 12, *pro Mil.* 15, *Lucan. Pharsal.* ii. 197.

54. *Qui nono, &c.* Every ninth day was called *Dies Nundinalis*, upon which the *Nundinæ*, (quasi *Novendinæ* from *novem dies*,) were held. The ancient Romans did not divide their time into weeks, as we do in imitation of the Jews. The country people came to Rome every ninth day, to hold a market for buying and selling the usual commodities. The seven intervening days, a space of time which there is not any particular term to denote, they employed in rural occupations. *Dionys.* ii. 18, vii. 58; *Varro de Re Rust. præf.* II. By the Hortensian law, the *nundinæ*, which used to be considered as *feriæ* or holidays, became *fastæ*, or court days, that the country people who then came to town for market might have their lawsuits determined. (*Lites componerent.*) *Macrob.* When the *nundinæ* fell on the first day of the year it was considered unlucky, *Dio.* xl. 47. *Macrob. Sat.* i. 13; for this reason, Augustus, who was greatly inclined to superstition, inserted a day in the preceding year to prevent it, which day was subtracted from the following years, that the time might agree with the arrangement of Julius Cæsar. *Orbe*, Day.

55. *Vindicat.* Claims, asserts a right to; the Kalends were sacred to Juno, the Ides to Jupiter. The Romans divided their months into three parts, by *Kalends*, *Nones*. and *Ides*. The first day was called KALENDÆ or *calendæ*, (*a calendo vel vocando*) from the priest proclaiming to the people the new moon; the fifth day, NONÆ the *nones*; the 13th, IDUS, the *ides*, from the obsolete verb *iduare*, to divide; because the *ides* divided the month. The *nones* were so called, because counting inclusively they were nine (*novem*) days from the *ides*.

In March, May, July, and October, the *nones* fell on the 7th, and the *ides* on the 15th. The first day of the intarcalary month was called CALENDÆ INTERCALARES, *Cic. Quint.* 25 *Sextæ Kalendæ*, i. e. *Kalendæ sexti mensis*, the first day of June. *Fast.* vi. 181. See the Kalendarium.

— *Ausonias.* Latin or Roman. The Greeks had no kalends in their mode of reckoning, but called the

Idibus alba Jovi grandior agna cadit.
Nonarum tutela Deo caret. Omnibus istis
(Ne fallare cave) proximus ater erit.
Omen ab eventu est; illis nam Roma diebus
Damna sub adverso tristia Marte tulit.
Hæc mihi dicta semel, totis hærentia Fastis,
Ne seriem rerum scindere cogar, erunt.

KAL. JAN. FESTUM JANI.

Ecce tibi faustum, Germanice, nunciat annum,
Inque meo primus carmine Janus adest.
Jane biceps, anni tacitè labentis origo,
Solus de Superis qui tua terga vides;
Dexter ades Ducibus; quorum secura labore
Otia terra ferax, otia pontus agit.
Dexter ades Patribusque tuis, Populoque Quirini:
Et resera nutu candida templa tuo.

first day of the month νουμηνία, or new moon; hence *ad Græcas kalendas solvere*, for *nunquam*. *Suet. Aug.* 87.

56. *Cadit. Cadet*, Ursinus.

57. *Nonarum*. An Hypallage, for *Nonæ tutela Dei carent*.

— *Istis*. The kalends, nones, and ides.

58. *Ater*. Inauspicious. cap. 1.

59. *Omen, &c.* The augury is the result of experience. The Romans had their *præliares*, fighting days, and *non præliares;* as, the days *after* the kalends, nones, and ides: they believed that there was something unlucky in the word *post*, after, and for this reason they were called *dies religiosi, atri* vel *infausti*, as were also the days, alluded to in the text, upon which any remarkable calamity had occurred; for instance, *Dies Alliensis, &c. Liv.* vi. 1.

61. *Hærentia*. Connected with the calendar throughout, common to all the months.

62. *Scindere*. To interrupt. *Condere* Ursin. *Findere*. Al.

63. *Ecce, &c.* They were accustomed to look for favorable auguries and auspices on the kalends of January.

64. *Adest. Erit.* Al. 65. *Biceps. Bifrons*. Al.

66. *Tua terga vides*. Πρόσσω καί ὀπίσσω, because of his being *biceps*.

67. *Ducibus*. The Cæsars; Augustus, Tiberius, and Germanicus. *Secura, Post bellum Actiacum ab Imperatore Augusto pax terra marique parta*. Liv.

69. *Tuis. Tui* Burm.

70. *Resera*. The temple of Janus, built by Numa, (*index belli et pacis*,) had two brazen gates, one on each side, to be open in war, and shut in time of peace. *Liv.* i. 19. *Vel.* ii. 38. *Serv. in Virg.* i. 294. vii. 607. But the poet must not be understood by using the word *resera*, throw open, &c. here, as if anxious for a renewal of the hostilities upon whose cessation, he congratulates his country; he demands that the gates should be opened of all the temples, that of Janus included, *to admit the sacrifices*.

Prospera lux oritur: linguisque animisque favete:
  Nunc dicenda bono sunt bona verba die.
Lite vacent aures, insanaque protinus absint
  Jurgia; differ opus, livida lingua, tuum.
Cernis, odoratis ut luceat ignibus æther,
  Et sonet accensis spica Cilissa focis?
Flamma nitore suo templorum verberat aurum,
  Et tremulum summâ spargit in æde jubar.

The temple of Janus was shut only once during the republic, at the end of the first Punic war, A. U. 529; three times by Augustus (*Janum Quirinum*, i. e. Templum Jani belli potentis, *ter clausit*, Suet. Aug. 22. *Janum Quirini*, Hor. Od. iv. 15, 9,) first after the battle of Actium, and the death of Antony and Cleopatra, A. U. 725. *Dio.* li. 20; a second time after the Cantabrian war, A. 729, *Dio.* liii. 26. About the third time authors are not agreed. Some suppose this temple to have been built by Romulus, and only enlarged by Numa; hence they understand *Janus Quirini*, as the temple of Janus built by Romulus. *Macrob. Sat.* i. 9.

71. *Prospera.* Happy, favorable, from Gr. πρόσφορος, utilis.

— *Linguis, &c.* Ἐυφημεῖτε. This was a customary injunction at sacrifices; a word of ill omen spoken during their celebration on the kalends of January was supposed to influence the whole succeeding year.

72. *Nunc, &c.* Now, on this happy day, auspicious language must be used.

74. *Differ, &c.* Put off thy task, thou slanderous tongue.

75. *Odoratis.* Sweet-scented, odoriferous; from the burning of the incense and aromatics upon the altars.

76. *Sonet.* Crackles. *Spica.* [from σταχυς Æolicé σπαχυς.] Spikenard, a fragrant plant which grows in Cilicia a province of Asia Minor. According to Facciolati, *spica* means the *crocus*, 'cujus cacumen in capillamenta et fibra aristarum similia desinit.' The latter interpretation is probably the more correct, as Cilicia is celebrated for the crocus. Prima nobilitas est croco Cilicio, et ibi in Coryco monte, deinde Lycio monte Olympo; mox Centuripino Siliciæ. *Plin.* l. 21. c. 6, 20. *Stat.* l. 5. *Silv.* 3, v. 41, and *Fast.* v. 317. Violas arere videres, Filaque punicei languida facta croci. *Spica* means also the *chives* of a flower.

77. *Verberat.* Irradiates, *aurum*, the gilded ceilings or the golden ornaments of the temples. *Verberat.* Farnes. and Vatican. and in the following line, *spargit.*

78. *Et tremulum, &c.* Ceilings were frequently decorated with ivory, and fretted or formed into raised work and hollows, (*laqueata tecta*, Cic. legg. ii. 1. Laquearia vel Lacunaria, from *lacus* or *lacuna*, the hollow interstice between the beams, *Serv. in Virg. Æn.* I. 726), gilt (*aurea*, ibid. and Horat. Od. ii. 18, *inaurata*, Plin. xxxiii. 3), which accounts for their reflection of the altar fires; and painted, *Plin.* xxxv. 11. *s.* 40.

— *Jubar.* From *juba*; *Quòd splendor diffunditur in modum jubæ leonis*; because light is scattered like a lion's mane. *Perot.*

Vestibus intactis Tarpeias itur in arces ;
  Et populus festo concolor ipse suo est.
Jamque novi præeunt fasces ; nova purpura fulget ;
  Et nova conspicuum pondera sentit ebur.
Colla rudes operum præbent ferienda juvenci,

79 *Intactis.* i. e. *integris.* New. *Tarpeias arces.* The Mons Capitolinus, upon which the Capitol, or temple of Jupiter, was built, was originally called Saturnius, from its having been the abode of Saturn. *Justin.* xliii. I. It derived the name Tarpeius, from Tarpeia a Vestal virgin who was killed there by the Sabines, to whom she had betrayed the citadel, *V. infra.* 261, *and Liv.* i. 11. 38, and to whom subsequently that mount was assigned to dwell in.

— *Itur.* The consuls were conducted by the senate and people, to be installed, to the Capitol, on the kalends of January. In the beginning of the republic, the consuls had no stated time for entering upon their office. The day first appointed was the 23d or 24th of February, (VII. or VI. *Kal. Mart.*) the day Tarquin was said to have been expelled. *Fast.* ii. 571, which was held as a festival, and called *Regifugium* ; afterwards on the 1st of August, (*Kal. Sext.*) which was at that time the beginning of the year, (i. e. of the *consular*, not of the civil year, which always began with January) *Liv.* iii. 6. In the time of the *Decemviri*, on the 15th of May (*Id. Maii*), ib. 36. About 50 years after, on the 15th of December, (*Id. Decemb.*) *Liv.* iv. 37, v. 11. Then on the 1st of July, (*Kal. Quinctil.*) *Liv.* v. 32. viii. 20, which continued until near the beginning of the second Punic war, A. U. 530, when the 15th of March was the day appointed. Finally, A. U. 598 or 600, (*Q. Fulvio & T. Annio Coss.*) it was transferred to the first of January (*in Kal. Jan.*) which was observed ever after. (DIES SOLENNIS magistratibus ineundis,) *Liv. Epist.* 47. *Fast.* iii. 145.

80. *Et populus, &c.* Clad in new robes in honour of the new year.

—' The joyous crowds
Wear the complexion of their holiday.'—

81. *Fasces.* A bundle of rods tied together with an axe in the centre ; forming an important part of the customary *insignia* of consular, and also dictatorial and prætorian authority. *Purpura.* The consular robe.

82. *Conspicuum. Perspicuum.* Excerpt. Douz.

— *Ebur.* The *Sella Curulis,* or curule chair, so called because it was carried in the chariots of the Magistratus Curules, such as the consuls, prætors, censors, and chief ædiles, to the senate-house, and the *rostra,* or tribunal of Justice, where they used this seat in token of pre-eminence. It was a stool or seat without a back (*anaclinterium,* vel *tabulatum a tergo surgens in quod reclinari possit),* with four crooked feet, fixed to the extremities of cross pieces of wood joined by a common axis, somewhat in the form of the letter X (*decussātim*), and covered with leather ; so that it might occasionally be folded up for the convenience of carriage, and set down wherever the magistrates chose to use it, *Plutarch. in Mar. Suet. Aug.* 43. *Gell.* vi. 9. It was decorated with ivory, hence called *curule ebur. Horat. Ep.* i. 6, 53. It was borrowed from the Tuscans. *Liv.* i. 8 ; *Hor.* i. 5.

Quos aluit campis herba Falisca suis.
Jupiter, arce suâ totum cùm spectet in orbem,
Nil nisi Romanum, quod tueatur, habet.
Salve, læta dies, meliorque revertere semper,
A populo rerum digna potente coli.
Quem tamen esse Deum te dicam, Jane biformis?
Nam tibi par nullum Græcia numen habet.
Ede simul causam, cur de cælestibus unus,
Sitque quod à tergo, sitque quod antè, vides.
Hæc ego cùm sumtis agitarem mente tabellis,
Lucidior visa est, quàm fuit antè, domus.
Tum sacer ancipiti mirandus imagine Janus
Bina repens oculis obtulit ora meis.
Obstupui, sensique metu riguisse capillos;
Et gelidum subito frigore pectus erat.
Ille, tenens dextrâ baculum, clavemque sinistrâ,
Edidit hos nobis ore priore sonos:
'Disce, metu posito, vates operose dierum,
'Quod petis; et voces percipe mente meas.
'Me Chaos antiqui (nam res sum prisca) vocabant:

84. *Falisca.* The Falisci were a people of Etruria, remarkable for the extraordinary fertility of their soil. Their country was celebrated also for a stream which rendered the oxen that drank of it perfectly white.

86. *Nil nisi, &c.* Has nothing to exercise his providential care upon but what is actually Roman, or under the authority of Rome.

92. *Sitque quod, &c. Idque quod, &c.* Al. See *Persius. Sat.* 1. 58. Macrobius asserts the double face of Janus to be symbolical of the wisdom and prudence which direct the future by the experience of the past. *Saturn. lib.* i. *cap.* 7.

95. *Ancipiti.* Double-faced. [*Ex* am *et* capio quòd ex utrâque parte æquò capiatur. *Fest.*]

99: *Baculum.* To repel violence. *Clavem.* To open and close the doors over which he, *Janus*, presided. Frequently an open arch or any opening was called *Janus* by the Romans. *Janos arcusque cum quadrigis et insignibus triumphorum.* Sueton. in Domit. *Ex quo transitiones perviæ jani nominantur.* Cicero de Nat. Deor. lib. 2.

100. *Ore priore.* From his front lips, opposite the poet.

101. *Operose.* In consequeuce of the task which the poet had selected; celebrating in verse the days of the calendar.

103. *Chaos.* From χαω, *hio*, to gape, or χύω, *fundo*, to pour, qu. χύος. A confused and disordered mass or heap of matter which the poet and philosophers believed to have existed from eternity,

Unus erat toto Naturæ vultus in orbe
Quem dixere chaos; rudis indigestaque moles.
Ovid. Metam. 1, i. 6. 7.

and to have been reduced by a

'Aspice, quàm longi temporis acta canam.
'Lucidus hic aër, et, quæ tria corpora restant,
'Ignis, aquæ, tellus, unus acèrvus erant.
'Ut semel hæc rerum secessit lite suarum,
'Inque novas abiit massa soluta domos;
'Flamma petît altum; propior locus aëra cepit;
'Sederunt medio terra fretumque solo.
'Tunc ego, qui fueram globus, et sine imagine moles,
'In faciem redii dignaque membra Deo.
'Nunc quoque, confusæ quondam nota parva figuræ,
'Antè quod est in me, pòstque, videtur idem.
'Accipe, quæsitæ quæ causa sit altera formæ:
'Hanc simul ut nôris, officiumque meum.
'Quidquid ubique vides, cælum, mare, nubila, terras,

supreme power to the order and harmony of the visible world.

Hanc Deus et melior litem Natura diremit Ibid. 21.

They were not able to comprehend how something could be produced out of nothing, and being powerfully struck with the beauty and admirable structure of the universe, they attributed it to a being superior to nature, or to nature itself, which exercised this salutary influence over preexistent but confused and undistinguished matter. According to their view, God was not a creator, but an architect, who modified the already existing material, and arranged the disposition of the elements according to their respective qualities. This is the *chaos* of the profane writers of antiquity, who took Hesiod as their model. See *Theog. init.* Hesiod, again, is supposed with good reason to have copied Sanchoniathon, who wrote his annals previous to the Trojan war, and who boasts of having received his account of the creation from a priest of Jehovah, called Jerombal. This author wrote in the Phœnician language, and we have only a translation of his work by Philo, which is looked on by the learned with considerable suspicion. However, there is a strong probability that the Greeks borrowed their chaos from him, and afterwards intermixed it with fables of their own. Through all the fanciful absurdities of the Greek and Latin Poets, it is easy to discover traces of the Mosaic account of the creation; from whose severe and sublime simplicity, wide as have been their extravagant deviations, still in this, as in numerous other instances in the heathen mythology, the piercing light of divine truth is easily observed to break in upon the 'gross darkness' of profane fiction.

— *Nam res sum, &c. Qui* vel *quæ sum*, Excerpt. Voss. *Nam sum res* Thuan. *Sum res nam* Stroz. *Prisca*. because he existed before the formation of the world.

105. *Corpora. Nomina.* Excerpt. Voss.

107. *Lite.* Νείκεος ἐξ ὀλοοῖο. *Orpheus, Apollon. Rhod. Argon.* I.—*Quia corpore in uno, Frigida pugnabant calidis, humentia siccis, &c.* Metam. i. 17, 18, &c.

108. *Novas.* New, unaccustomed. *Ignea convexi vis et sine pondere cœli, Emicuit, summâque locum sibi legit in arce.* Metam. i. 26. 27. *Massa.* From Gr. μᾶζα.

117. *Nubila. Sidera.* Excerpt Voss. Used here for *aer*.

‘ Omnia sunt nostrâ clausa patentque manu.
‘ Me penes est unum vasti custodia mundi ;
‘ Et jus vertendi cardinis omne meum est.
‘ Cùm libuit Pacem placidis emittere tectis,
‘ Libera perpetuas ambulat illa vias.
‘ Sanguine lethifero totus miscebitur orbis,
‘ Ni teneant rigidæ condita bella seræ.
‘ Præsideo foribus cæli cum mitibus horis.

119. *Custodia. Concordia.* Editio Neapolit. Hamb. Medic. Vatic. and others.

120. *Et jus vertendi.* A similar power is attributed to him by Quintus Septimus.

Stridula cui limina, cui cardinei tumultus,
Cui reserata mugiunt aurea claustra mundi.

Cardinis means the pole or axis round which the earth is supposed to revolve.

121. *Pacem.* When Romulus was engaged with the Sabines, near the Collis Viminalis, a great quantity of hot water, or according to others, of fire, is said to have issued from the ground, where the temple of Janus was afterwards erected, and put them to the rout. See infr. 270. Hence the custom is supposed to have originated of opening the temple in time of war, and closing it during peace. This absurd legend, however, is rejected by the more sensible writers. See Spence's Polymetis. Dial. 12 ; Virg. Æneid 7, 601-622.

— *Tectis.* Temple.

122. *Perpetuas vias.* Treads her uninterrupted path, free from the restraints of war. *Per tutas vias,* is found in many of the old copies, *per totas* in some. *Quintilian,* lib. i. cap. 9. *Inst. Orat.* reckons *Ambulare viam,* as a solecism. However, there is good authority for the reading in the text. Cum Xerxes Hellesponto juncto Athoque perfosso *maria ambulavisset,* terram navigasset. *Cic. de Fin.* lib. ii. *Vadere* is used with an accusative by Apuleius. *Currere viam.* Prop. 1, 11, 12. *Curret iter tutum.* Virg. Æneid v. 562, *festinare vias.* Stat. Theb. ii. 478. *Ambulo* is derived from Gr. *ἀμπολῶ,* which Pindar, who wrote in the Doric dialect, as well as others, used for *ἀναπολῶ,* which has the sense of *ἀναστρέφω, to turn back ;* hence the distinction between *ire* and *ambulare ;* the former meaning to *set out* and *continue the route ;* the latter to go a certain distance and *return* again.

123. *Miscebitur.* Shall be confounded.

124. *Ni teneant,* &c. Unless the solid bolts restrain the imprisoned wars.

125. *Præsideo foribus.* Macrobius (lib. 1, Saturn.) gives as the origin of this opinion among the ancients, their having conceived Janus to be the sun, and therefore double-faced, as the Lord of the eastern and western gate of heaven ; the former of which he rose to open, and closed the latter when he set. Hence Horace applies to Janus the epithet *matutinus. Lib.* ii. *Sat.* 6.

— *Cum mitibus horis.* The *Horæ,* Hours, were three sisters, daughters of Jupiter and Themis, according to Hesiod, called Eunomia, Dice, and Irene. Some say there were nine sisters, others ten. *Hygin. fab.* 183. where their names are mentioned. They were the same as the seasons who presided over the spring, summer, and win-

‘ It, redit, officio Jupiter ipse meo.
‘ Inde vocor Janus ; cui cùm Cereale sacerdos
‘ Imponit libum, mixtaque farra sali ;
‘ Nomina ridebis ; modò namque Patulcius idem,
‘ Et modò sacrifico Clusius ore vocor.
‘ Scilicet alterno voluit rudis illa vetustas
‘ Nomine diversas significare vices.
‘ Vis mea narrata est : causam nunc disce figuræ ;
‘ Jam tamen hanc aliquâ tu quoque parte vides.
‘ Omnis habet geminas hinc atque hinc janua frontes ;
‘ E quibus hæc populum spectat, at illa larem.
‘ Utque sedens vester primi prope limina tecti
‘ Janitor egressus introitusque videt ;
‘ Sic ego prospicio cælestis janitor aulæ

ter, and were represented by the poets as opening the gates of heaven, &c. Ovid mentions their standing, at equal distances, about the throne of Sol. *Metam.* ii. 26. Valerius Flaccus makes them attend that Deity at his setting out, *Val. Flac.* iv. 94 ; and Statius at his coming in. *Theb.* iii. 414. As they all agree in making the hours the attendants and servants of Sol, it is natural that they should be stationed with Janus, at the gates of heaven, to be in readiness to accompany the chariots of the sun when setting out on his daily course. Gr. Ὧραι, from ὀρεύειν, to guard. *Pausan. Eliac.* i. cap. ii. *Iliad.* v. 749.

126. *It, redit.* Allusion seems to be made by these words to the etymology of the term *Janus*, which Cicero derives, quasi *Eanus* from *eundo*, *De Nat. Deor.* ii. 27.

— *Jupiter.* The light, day.

127. *Cui cum. Mihi cum*, Bernens.

— *Cereale.* Wheaten, lit. Of or belonging to Ceres. Ceres, the goddess of corn and husbandry, was the sister of Jupiter, daughter of Saturn and Ops. She was worshipped chiefly at Eleusis in Greece, and in Sicily. Her sacred rites were celebrated, at the former especially, with the strictest secresy, *Horat. Od.* iii. 2, 27, and by torch-light ; whence, *et per tædifere mystica sacra Deæ*, *Ovid Ep.* ii. 42. The wicked, *scelesti*, were excluded from them by the voice of the herald ; even Nero, when in Greece, did not dare to profane them. *Suet. Ner.* 34. The *Libum* mentioned in the text was called *Janual*, being of a species which was exclusively offered to Janus.

129. *Patulcius.* From *patere*, to lie open.

130. *Clusius.* From *claudere*, to shut. *Ore sacrifico*, By the lips of the priest.

132. *Vices.* Duties, of opening and closing the temple doors.

133. *Vis.* Influence and office.

134. *Jam tamen, &c.* Already, however, in some degree, you observe this also.

137. *Primi—tecti.* Of the front of the building, where the doorway was. Burman, in explan. *prioris*, doubting whether the word *primi* could be applied to the lower part of the house where the door was placed, and to keep up the contrast between the guard of a private house, and Janus.

'Eoas partes, Hesperiasque simul.
'Ora vides Hecates in tres vergentia partes,
'Servet ut in ternas compita secta vias:
'Et mihi, ne flexu cervicis tempora perdam,
'Cernere non moto corpore bina licet.'
Dixerat; et vultu, si plura requirere vellem,
Se mihi difficilem non fore, fassus erat.
Sumpsi animum, gratesque Deo non territus egi;
Verbaque sum spectans pauca locutus humum:
'Dic, age, frigoribus quare novus incipit annus,
'Qui meliùs per ver incipiendus erat?
'Omnia tunc florent; tunc est nova temporis ætas;
'Et nova de gravido palmite gemma tumet.
'Et modò formatis amicitur vitibus arbos;
'Prodit et in summum seminis herba solum:
'Et tepidum volucres concentibus aëra mulcent;]
'Ludit et in pratis, luxuriatque pecus.
'Tum blandi soles; ignotaque prodit hirundo,
'Et luteum celsâ sub trabe fingit opus;
'Tum patitur cultus ager, et renovatur aratro:
'Hæc anni novitas jure vocanda fuit.'
Quæsieram multis: non multis ille moratus,
Contulit in versus sic sua verba duos.

141. *Ora vides, &c.* Diana was described by the poets as triple; three headed, and three bodied. *Ovid. Her. Ep.* 12, 79. (Med. Jas.) *Metam.* vii. 94, *Horat. Od.* iii. 22, 4. *Virg. Æneid* iv. 511. She was the daughter of Jupiter and Latona. Besides the name *Hecate*, (Gr. ἑκὰς, longè, vel ἕκατον, quia victimis centum placaretur, vel ab Ἕκατος, Apollo, sicut Phœbe a Phœbus. Facciol.) she had an accidental one, *Trivia*, from her statues being generally placed where three ways met, *in ternas, &c.* Her other names and occupations are comprehensively described in the following distich;

Terret, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feras, sceptro, fulgore, sagitta.

144. *Corpore. Cardine,* Vatican. *Plura licet,* Petav. et Sarrav.

146. *Difficilem.* Obdurate, morose.

149. *Dic, age, &c.* Come tell me why the dawning year begins with wintry colds, which better had begun with spring. All things are blooming then; then time is young, and the young bud is swelling on the teeming bough. The tree is just enfolded by the fashioned vine; the cornblade clears the surface of the soil; the birds, with their sweet chirpings, soothe the genial air, while the herds sport and revel in the fields. The suns are temperate then; the stranger swallow comes and builds beneath the lofty roof his nest of clay; and then the land submits to tillage, and is renewed by the plough: This should be justly called the opening of the year.

'Bruma novi prima est, veterisque novissima Solis;
'Principium capiunt Phœbus et annus idem.'
Postea mirabar, cur non sine litibus esset
Prima dies. 'Causam percipe;' Janus ait.
'Tempora commisi nascentia rebus agendis;
'Totus ab auspicio ne foret annus iners.
'Quisque suas artes obiter delibat agendo:
'Nec plus quàm solitum testificatur opus.'
Mox ego: 'Cur, quamvis aliorum numina placem,
'Jane, tibi primo thura merumque fero?'
'Ut per me possis aditum, qui limina servo,
'Ad quoscunque velim prorsus, habere Deos.'
'At cur læta tuis dicuntur verba Kalendis;
'Et damus alternas accipimusque preces?'
Tum Deus incumbens baculo, quem dextra gerebat;
'Omnia principiis,' inquit, 'inesse solent.
'Ad primam vocem timidas advertitis aures;
'Et visam primùm consulit augur avem.

163. *Bruma.* The winter solstice, towards the end of December, when the days began to increase in length.

165. *Cur non, &c.* Ovid asks why business was allowed to proceed on the first day of the year, which should rather be considered as a *dies nefastus.* *Lite Vacent aures, &c.* see supr. l. 73.

167. *Tempora—nascentia.* The beginning of the year.

168. *Ab auspicio.* Lest *in consequence of consulting the auspices* on the first day of the year, the rest of it might be devoted to a similar gratification of indolence, *foret iners,* to the prejudice of the ordinary and necessary business of life; or, lest there being no business done on that day, it might be ominous of inactivity throughout the year.

169. *Quisque suas, &c.* Expl. Each touches slightly upon the business of his peculiar occupation, and so affords an evidence (*testificatur*) of what the duties may be of his customary task (*solitum opus*). And this much they did on the kalends of January, not for the sake of gain, but rather for an omen of future industry and prosperity.

172. *Merumque. Precemque.* Strozz.

175. *Læta.* On the kalends of January the Romans used to express in prayers and good wishes their anxiety for the safety and welfare of their mutual friends.

179. *Timidas.* Anxious, watchful.

180. *Consulit.* Observes, so as to be enabled to interpret the augury. *Augur.* The Augures, antiently called Auspices, *Plutarch, Q. Rom.* 72, are supposed to have been instituted by Romulus, three in number, one to each tribe, *Liv.* x. 6, as the Haruspices, *Dionys.* ii. 22. And confirmed by Numa, *ibid.* 64. A fourth was added, probably by Servius Tullius, when he divided the city into four tribes. They derived tokens, *signa,* of futurity from five sources chiefly; from appearances in the heavens, as

'Templa patent auresque Deûm: nec lingua caducas
'Concipit ulla preces; dictaque pondus habent.'
Desierat paucis. Nec longa silentia feci;
Sed tetigi verbis ultima verba meis:
'Quid vult palma sibi, rugosaque carica,' dixi,
'Et data sub niveo candida mella favo?'
'Omen,' ait, 'causa est, ut res sapor ille sequatur;
'Et peragat cœptum dulcis ut annus iter.'
'Dulcia cur dentur video: stipis adjice causam,
'Pars mihi de festo ne labet ulla tuo.'
Risit; et, 'O quàm te fallunt tua secula,' dixit,
'Qui stipe mel sumptâ dulcius esse putes!
'Vix ego Saturno quenquam regnante videbam,
'Cujus non animo dulcia lucra forent.
'Tempore crevit amor, qui nunc est summus, habendi:

thunder and lightning, from the singing or flight of birds, *Stat. Theb.* iii. 482, from the quantity eaten by chickens, from quadrupeds, and from uncommon accidents, called *diræ* or *dira*. The birds which gave omen by singing, (*oscines*) were the raven, the crow, the owl, the cock, &c. *Festus. Plin.* x. 20, *s.* 22, 29, *s.* 42; by flight (*alites* or *præpetes*) were the eagle, vulture, &c. *Serv. in Virg. Æneid* iii. 361, *Cic. Divin.* i. 47. *Nat. Deor.* ii. 64.

181. *Caducas. Incassum* fusas. Facciol. Unheeded, uncertain, which do not enter the ears of the gods.

184. *Tetigi.* I touched, i. e. I followed the conclusion of his speech *immediately* with my question in reply.

185. *Carica.* A kind of dry fig, a lenten fig; so called from Caria, a country in Asia Minor, now called Anadolia, between Lycia and Ionia, on the side of Mount Taurus. It was celebrated for figs. Dates, figs, honey, and sometimes a piece of coin, (*stips*, of the same value with the *as*,) were the usual new year's gifts (*strenæ*) at Rome. This custom was prevalent in the time of Augustus. *Sueton.* lib. v. cap. 42.

187. *Ut res sapor, &c.* That those gifts and their sweetness, might be symbols of the favorable course of events throughout the year.

189. *Stipis. Stips;* from *stipare*, because they were stowed in a cell, not to occupy much room.

190. *Labet.* May be wanting. *Labo—as.*

191. *O quam te fallunt, &c.* How ignorant you are of the habits of your own times.

193. *Saturno.* Saturn, the god of time, was the son of Cœlus or Uranus, and Terra or Vesta. Having been dethroned by his son Jupiter, he fled into Italy, and gave name to Latium by being concealed there (*a latendo*). He was kindly received by Janus, then king of that country. Under Saturn is supposed to have been the golden age, alluded to in the text, *Virg. Geor.* i. 125, which, however, does not appear to have been altogether divested of the '*auri sacra fames.*'

195. *Amor habendi.* So Art. Amat. iii. 541. *Curam habendi*, Phœdr. prolog. lib. i. *Studium habendi,* Aur. Vict. Cæsar, iii.

'Vix ultrà, quo jam progrediatur, habet.
'Pluris opes nunc sunt, quàm prisci temporis annis,
'Dum populus pauper, dum nova Roma fuit:
'Dum casa Martigenam capiebat parva Quirinum,
'Et dabat exiguum fluminis ulva torum.
'Jupiter angustâ vix totus stabat in æde;
'Inque Jovis dextrâ fictile fulmen erat.
'Frondibus ornabant, quæ nunc Capitolia gemmis;
'Pascebatque suas ipse Senator oves.
'Nec pudor, in stipulâ placidam cepisse quietem,
'Et fœnum capiti supposuisse, fuit.
'Jura dabat populis posito modò Consul aratro;
'Et levis argenti lamina crimen erat.
'At postquam fortuna loci caput extulit hujus,
'Et tetigit summos vertice Roma Deos;
'Creverunt et opes, et opum furiosa cupido;
'Et, cùm possideant plurima, plura volunt.
'Quærere ut absumant, absumpta requirere certant;
'Atque ipsæ vitiis sunt alimenta vices:
'Sic, quibus intumuit suffusâ venter ab undâ,
'Quò plus sunt potæ, plus sitiuntur aquæ.
'In pretio pretium nunc est: dat census honores,

200. *Ulva.* From *uligo*, moisture, th. ὕλη. Weeds that grow in pools and stagnant waters. *Torum*, a couch, from *torqueo*, properly means matted grass. For *Ulva*, *Alga* Jun. Thuan. *Herba* Al.

201. *Jupiter.* The statue of Jove. *Vix totus.* Scarcely stood erect from the contracted size of his temple. It is most probable that allusion is made here to the temple of Jupiter Feretrius, built by Romulus, which was scarcely sixteen feet wide. *Dionys, Halic.* lib. ii. οὐ μέγαν ἔτι γὰρ αὐτὸν σώζεται ἀρχαῖον ἴχνος, &c. Further, the statue of Jupiter Capitolinus was in a sitting posture, as appears from the coins, and also the well-known practice of placing a laurel branch *in the lap of the statue* on the occasion of a triumph. *Dio.* lib. LIV. By a similar argument, Strabo (lib. xiii.) proves the *Palladium* to have been in a like position at Ilium, "Ὅμηρος γὰρ, he writes, πέπλον κελεύει 'Θεῖναι Ἀθηναίης ἐπὶ γούνασιν.'

202. *Fictile fulmen.* An earthen bolt. *Dextra;* for he had his sceptre in his left.

208. *Levis-lamina.* A small ingot of silver was considered a scandal to be possessed of. There was a law which confined the amount of property to five pounds of silver at the utmost.

210. *Et tetigit.* So Horace; *Sublimi feriam sidera vertice. Od.* i. 1. 36.

211. *Opum furioso cupido.* The inordinate desire of wealth.

215. *Quibus.* Those affected with dropsy.

217. *In pretio pretium—est.* Money now is highly prized. *Dat census honores.* He touches here upon a complaint very com-

' Census amicitias; pauper ubique jacet.
' Tu tamen auspicium si sit stipis utile quæris,
' Curque juvent nostras æra vetusta manus.
' Æra dabant olim; melius nunc omen in auro est:
' Victaque concedit prisca moneta novæ.
' Nos quoque templa juvant, quamvis antiqua probemus,
' Aurea; majestas convenit ista Deo.
' Laudamus veteres, sed nostris utimur annis:
' Mos tamen est æquè dignus uterque coli.'
Finierat monitus. Placidis ita rursus, ut antè,
Clavigerum verbis alloquor ipse Deum:
' Multa quidem didici; sed cur navalis in ære
' Altera signata est, altera forma biceps?'
' Noscere me duplici posses in imagine,' dixit,
' Ni vetus ipsa dies extenuâsset opus.
' Causa ratis superest: Tuscum rate venit in amnem
' Antè pererrato falcifer orbe Deus.
' Hâc ego Saturnum memini tellure receptum:
' Cælitibus regnis ab Jove pulsus erat.

mon in his time. *Plin. Proem.* lib. xiv.

221. *Æra.* The first brass coin (*nummus* vel *numus æris, a* Numa *rege* vel *a* νόμος lex) was called AS or ÆS, antiently *assis*, and was of a pound weight. A golden coin was first struck at Rome in the second Punic war, in the consulship of C. Claudius Nero and M. Livius Salinator, A. U. 546, called AUREUS or *aureus nummus*, equal in value to twenty-five *denarii*. The denarius was a silver coin of the value of ten *asses*, or ten pounds of brass; *Deni æris*, sc. asses. See Lanktree's Roman Antiquities, Book v. chap. VII. *Melius nunc omen in auro est. Nunc jacet æs, aurum in summum successit honorem. Lucret.* 1, 274.

222. *Moneta.* So called from *Juno Moneta*, in whose temple at Rome the money was coined. She was called *Moneta* from *monere*, because the Romans, being in want of money in the war against Pyrrhus, prayed to her for aid, and she *advised* them to act justly if they wished for success, which having obtained, they began to worship Juno under the title of *Moneta*, i. e. consultrix, and decreed that the coin should be struck in her temple. *Suidas in* Μονῆτα.

225. *Sed nostris, &c.* But we adopt the manners of our own times.

229. *Navalis.* To the reason assigned for this in the text, may be added that of Draco Corcyræus, who in his treatise, Περὶ λίθων, states Janus to have been the inventor of ships. See Adams' R. Antiquities, p. 456.

232. *Extenuasset.* Damaged by effacing the impression of the coinage, *opus*. *Vetus dies* for *vetustas*.

233. *Tuscum.* The Tiber, which flows through Etruria into the Tuscan Sea.

234. *Falcifer.* Saturn, who was always depicted with a scythe, *Curvam servans sub imagine falcem. Virg. Æneid* vii. 172.

‘ Inde diu genti mansit Saturnia nomen ;
‘ Dicta quoque est Latium terra, latente Deo.
‘ At bona posteritas puppim servavit in ære,
‘ Hospitis adventum testificata Dei.
‘ Ipse solum colui, cujus placidissima lævum
‘ Radit arenosi Tibridis unda latus.
‘ Hîc, ubi nunc Roma est, incædua silva virebat ;
‘ Tantaque res paucis pascua bubus erat.
‘ Arx mea collis erat, quem cultrix nomine nostro
‘ Nuncupat hæc ætas, Janiculumque vocat.
‘ Tunc ego regnabam, patiens cùm terra Deorum
‘ Esset, et humanis numina mista locis.
‘ Nondum Justitiam facinus mortale fugârat ;
‘ Ultima de Superis illa reliquit humum.
‘ Proque metu, populum sine vi pudor ipse regebat :
‘ Nullus erat, justis reddere jura, labor.
‘ Nil mihi cum bello ; pacem postesque tuebar :’
Et clavem ostendens, ‘ hæc,’ ait, ‘ arma gero.’
Presserat ora Deus. Tunc sic nostra ora resolvo,
Voce meâ voces eliciente Dei :
‘ Cùm tot sint Jani, cur stas sacratus in uno,

241. *Solum.* Etruria.

244. *Tantaque res.* The seat of so great an empire ; the site of so grand a city.

245. *Arx.* Janiculum. *Hanc Janus pater, hanc Saturnus condidit arcem, Janiculum huic, illi fuit Saturnia nomen. Virg. Æneid* viii. 357. This citadel was also called *Antipolis.*

245. *Cultrix.* Pious, religious.

247. *Tunc ego.* According to Macrobius, Janus had a partner in the sovereignty of Italy, Cameses, after whom it was agreed mutually, that the country should be called *Camesene*, and the town after Janus. *Janiculum. Macrob. Saturn.* lib. i. cap. 7.

— *Patiens cùm.* Before mankind had put the gods to flight by their crimes.

248. *Humanis.* The deities were still inhabiting the earth.

249. *Justitiam.* Called elsewhere *Astræa ;* so in Metam. *Ultima cœlestûm terras Astræa reliquit.*

252. *Justis. Thuscis.* Moret.

257. *Cum tot sint.* Some explain *Jani* by *temples*, others by *statues ;* it is well known, however, that Janus had but one principal temple at Rome, therefore the *tot Jani* may be understood as buildings in which there were thoroughfares ; as *transitiones perviæ*, are also called *Jani ;* (see supr. 99 ;) and the poet may be supposed to ask why the deity is worshipped in but one, when there were so many edifices suited to him in their structure ; his being *bifrons* inferring the necessity of their being *perviæ.* There is no need of insisting either on a plurality of statues ; the passage in Horace, *Janus summus ab imo, Ep.* i. I. 54, meaning merely the street Janus from end to end ; *medius, Sat.* ii. 3, 18, the centre

'Hîc ubi juncta foris templa duobus habes?'
Ille manu mulcens propexam ad pectora barbam,
Protinus Œbalii rettulit arma Titi:
Utque levis custos, armillis capta Sabinis,
Ad summæ Tatium duxerit arcis iter.
'Inde, velut nunc est, per quem descenditis,' inquit,
'Arduus in valles et fora clivus erat.
'Et jam contigerat portam; Saturnia cujus
'Dempserat oppositas insidiosa seras.
'Cum tanto veritus committere numine pugnam,

of it. Livy mentions the Jani in the Forum, lib. XLI. *Curavit in his et cloacam circumducendam, et forum porticibus tabernisque claudendum, et Janos tres faciendos;* whence the learned conclude that the Jani are to be understood as marble arches, or thoroughfares with groined roofs. The sense of the passage then may be; why, when there were so many places adapted for his reception, did he adhere to the temple which he already occupied, close, *juncta*, to the two Fora, *duobus foris*, the *Boarium*, or cattle-market and the *Piscarium*, or fish-market? Janus then proceeds to assign the reason.

258. *Templa.* The ground where this stood was called also *Lautŏlæ; a lavando*, from the legend of the flood of hot water already mentioned.

260. *Titi.* Titus Tatius was king of the Sabines, and conducted the war against Romulus. He was called Œbalius, from Œbălus, who gave the name Œbalia to Laconia, from whence a colony had come and settled among the aboriginal Sabines.

261. *Levis custos.* The faithless guard. Tarpeia, the daughter of Tarpeius, who commanded the Roman citadel, caught, it is said, with the beauty of the bracelets which the Sabines wore upon their left arms, bargained for them by betraying the citadel.

262. *Arcis.* The Capitol was called *Arx*, (*ab arceo* quod is sit locus munitissimus urbis, a quo facillimè possit hostis prohiberi, *Varr.* L. L. iv. 32, vel ab ἄκρος summus;) because it was the highest part of the city, and strongly fortified. See Lanktree's Rom. Antiq. p. 14.

263. *Per quem desc. Per quæ desc.* Excerpt. Kloek. *descendimus.* Excerpt. Voss.

264. *Clivus.* From Gr. κλιτὺς Æol. κλιττὺς, *declivitas, a slope.*

265. *Portam.* The *Porta Viminalis;* so called from the thickets of osiers which grew there, (*vimineta*) *Varr.* L. L. iv. 8. *Juvenal* iii. 71, or *Fagutalis*, from the circumstance mentioned in the text.

— *Saturnia.* Juno; the possessive for the patronymic. She was the daughter of Saturn, and sister and wife of Jupiter. Her enmity against the Romans was owing to their Trojan origin. See *Virg. Æneid* i. 25–6, and the fated overthrow of her favorite Carthage by the Roman arms; *Progeniem sed enim Trojano a sanguine duci Audierat Tyrias olim quæ verteret arces.*—Ibid.

266. *Seras.* Bolts. Qu. from σειρὰ, catena, a chain.

267. *Tanto.* Juno, who was so prone to the gratification of her passion for revenge.

'Ipse meæ movi callidus artis opus:
'Oraque, quâ pollens ope sum, fontana reclusi;
'Sumque repentinas ejaculatus aquas.
'Antè tamen gelidis subjeci sulphura venis;
'Clauderet ut Tatio fervidus humor iter.
'Cujus ut utilitas pulsis percepta Sabinis,
'Quæque fuit, tuto reddita forma loco est:
'Ara mihi posita est parvo conjuncta sacello;
'Hæc adolet flammis cum strue farra suis.'
'At cur pace lates, motisque recluderis armis?'
'Nec mora, quæsiti reddita causa mihi.
'Ut populo reditus pateant ad bella profecto,
'Tota patet demptâ janua nostra serâ.
'Pace fores obdo, ne quà discedere possit:
'Cæsareoque diu nomine clausus ero.'
Dixit; et, attollens oculos diversa tuentes,
Aspexit toto quidquid in orbe fuit.
Pax erat; et vestri, Germanice, causa triumphi
Tradiderat famulas jam tibi Rhenus aquas.

268. *Meæ Callidus artis opus. Calliditatis opem.* Thuan. Moret.

— *Movi.* I attempted an exploit peculiar to my office or profession, i. e. of opening and shutting. *Opus*, from ἔπω *facio. Artis*, from αρετη, by sync. *virtus.*

269. *Oraque, &c.* I opened, by the power through which I prevail, the fountain springs, &c.

271. *Gelidis. Mediis.* Burmann.

— *Subjeci.* I mingled, *sulphura*, sulphur, (qu. ὅλπυρ, from ὅλος, *totus*, and πῦρ, *ignis*, or from *sal* and π.) to make the water boil. De calido sulphure fumat aqua. *Ovid. Venis. Vena* is properly applied to metal and stone, &c.; here it means a rill of water. Ne male fœcundæ vena periret aquæ. *Ovid. Trist.*

272. *Clauderet, &c.* That the boiling flood might check the passage of Tatius.

274. *Quæque fuit, &c.* The appearance of the whole place was restored to what it was.

275. *Ara mihi posita. Ponitur ara mihi,* Heins.

— *Sacello.* Sacellum, or Ædicula, was a small temple or chapel.

276. *Adolet.* Consumes. *Strues -is*, from *struo*, a species of cake. *Fest.* Jano struem commoveto. *Catull. Farra. Farrea liba*; *molæ salsæ;* cakes made of salt, water, and flour. *Suis.* Spontaneous.

277. *Lates.* Are you concealed, i. e. by the closing of the temple. *Motis.* Whoever was appointed to the conduct of the war, entered the temple of Mars, and shook the shield and spear of the Deity, crying out 'Mars vigila'—awake!

282. *Nomine. Numine.* Francof.

— *Clausus.* See note 67.

283. *Diversa.* Before and behind.

286. *Rhenus.* By *Rhenus*, we are to understand those who inhabited Germany on the Rhine; the scene of the conquests of Drusus. Germanicus triumphed over the Cherusci, Chatti, and

Jane, face æternos, Pacem, Pacisque ministros;
  Neve suum, præsta, deserat auctor opus.

JOVI ET ÆSCULAPIO TEMPLA SACRATA.

Quod tamen ex ipsis licuit mihi discere Fastis,
  Sacravere Patres hac duo templa die.
Accepit Phœbo Nymphâque Coronide natum
  Insula, dividuâ quam premit amnis aquâ.
Jupiter in parte est; cepit locus unus utrumque:
  Junctaque sunt magno templa nepotis avo.

TERT. NON JAN. CANCRI BRACHIA OCCIDUNT.

Quid vetat et stellas, ut quæque oriturque caditque,
  Dicere? promissi pars fuit ista mei.
Felices animæ, quibus hæc cognoscere primis,
  Inque domos superas scandere cura fuit!
Credibile est illis pariter vitiisque locisque
  Altius humanis exseruisse caput.

Angrivarii, A. U. 769. *Famulas aquas.* Its subservient waters.

287. *Ministros.* Obviously Tiberius and Germanicus; but it may be easily inferred that Augustus, who was still living when the triumph was decreed to the two former, was included in this prayer of the poet for the immortality of the ministers of peace.

288. *Præsta.* Grant that the founder may not abandon (*deserat*) his office, i. e. by death.

290. *Hac die.* On the kalends of January. *Duo templa.* One to Jupiter, the other to Æsculapius, who was the son of Apollo and the nymph Coronis, called also Arsinoë, daughter of Phlegias, or according to some, of Leucippus. She was slain by Apollo, who was informed of her intriguing with Ischis, son of Elatus of Thessaly, by a raven. He took Æsculapius from her womb alive, and gave him in charge to Chiron the centaur, who instructed his pupil in medicine, &c. The raven's feathers are said to have then been changed from their original white to black, in sign of mourning for the death of the nymph.

292. *Insula.* An island which the river (*Tiber*) encloses with its divided stream.

293. *Jupiter in parte est.* A temple upon the same island was consecrated to Jupiter. *In parte,* may signify to occupy a share of, or the half.

296. *Promissi. Propositi.* Al. See l. 2, supr.

207. *Felices animæ. Animos.* Voss. Arund. and others. *Animos* or *animas* Heins. *Quibus, &c.* Astronomers.

299. *Credibile est, &c.* It is to be supposed that those who made the heavens the subject of their studious contemplation, were raised in thought, by their aspirings after celestial knowledge, equally above the crimes as the localities of earth.

Non venus et vinum sublimia pectora fregit,
  Officiumve fori, militiæve labor.
Nec levis ambitio, perfusaque gloria fuco,
  Magnarumve fames solicitavit opum.
Admovêre oculis distantia sidera nostris;
  Ætheraque ingenio supposuere suo.
Sic petitur cælum; non ut ferat Ossan Olympus,
  Summaque Peliacus sidera tangat apex.
Nos quoque sub ducibus cælum metabimur illis,
  Ponemusque suos ad stata signa dies.
Ergo ubi nox aderit venturis tertia Nonis,
  Sparsaque cælesti rore madebit humus:
Octipedis frustra quærentur brachia Cancri;
  Præceps occiduas ille subivit aquas.

301. *Sublimia.* "To heaven erect." *Sublimis* qu. *supra limum.* A very interesting discussion upon the subject of this etymology is to be found in the Appendix to Stewart's Philosophical Essays. *Fregit.* Has brought low, weakened. Compare *Horat.* lib. ii. sat. 2. 77—quin corpus onustum, Hesternis vitiis animum quoque prægravat una, Atque *affigit humo* divinæ particulam auræ.

303. *Fuco.* Overspread with paint, and therefore deceptive. *Fucus.* lit. The herb *red alkanet* or *elkanet*, which was used for rouge and also for dyeing.

304. *Fames. Furor* Voss.

306. *Ætheraque, &c.* Brought the visible heavens, as it were, within the scope of their intellectual powers.

307. *Sic petitur cælum.* Thus heaven is won; not by such efforts as those of Otus and Ephialtes, who tried to reach the skies by the means alluded to in the text. *Ter sunt conati imponere Pelio Ossam, Scilicet, atque Ossæ frondosum involvere Olympum. Virg. Geor.* i. 281. *Ossa*, now called *Kissovo*, *Pelion*, now called *Plesnid*, and *Olympus*, which still retains its ancient name, were high mountains in Thessaly.

310. *Ponemusque, &c.* We shall arrange their own peculiar days according to the appointed celestial signs.

311. *Ubi nox.* That is, three nights before the nones of January.

312. *Rore.* The *morning* dew. *Madescit, madescet* Heins.

313. *Frustra.* Because on the third day of January, towards sun rise, Cancer sets cosmically. Cancer, the Crab, is said to have been enrolled among the constellations by the kindness of Juno, after he had been crushed by Hercules, whose foot he had bitten while engaged in combat with the Hydra in the marshes of Lerna. *Hygin. Fab.*

314. *Aquas.* Because of the stars appearing, when they set, to sink into the sea.

NON. JAN. LYRA ORITUR.

INSTITERINT Nonæ; missi tibi nubibus atris
Signa dabunt imbres, exoriente Lyrâ.

QUINT. ID. JAN. JANI AGONALIA.

QUATUOR adde dies ductis ex ordine Nonis,
Janus Agonali luce piandus erit.
Nominis esse potes succinctus causa minister,
Hostia cælitibus quo feriente cadit:
Qui calido strictos tincturus sanguine cultros,
Semper, 'Agone?' rogat; nec nisi jussus agit.
Pars, quia non veniant pecudes, sed agantur, ab actu
Nomen Agonalem credit habere diem.
Pars putat hoc festum priscis Agnalia dictum;
Una sit ut proprio littera dempta loco.
An, quia prævisos in aquâ timet hostia cultros,

315. *Institerint nonæ.* When the nones have arrived.

316. *Signa dabunt imbres.*—(*Sign.* d. *Nonæ* Al. and *Nonæ signa dabunt.*) The rain and storms announce the arrival of the nones, on which Lyra, called also 'fidicula,' rises heliacally. *Lyra.* Supposed to be the lyre with which Orpheus charmed the Manes in his descent to Hell.

317. *Quatuor adde, &c.* Add four days to the nones (gone by in order, ἐφέξῆς) which brings us to the fifth of the ides, or the ninth of Jan. See the Kalendarium, in which it shall also appear that the Romans counted backwards, owing to their computing the day of the month by finding its *distance* from the kalends, nones, or ides following; for example, the 2d of Jan. was *quarto nonas*, or *quarto nonarum Jan.* i. e. the fourth day before the nones; Jan. the 6th was *octavo idus*, the eighth day before the ides, and Jan. 14th, was *undevig. kal. Feb.* the nineteenth day before the kalends of February.

318. *Agonali luce.* On the Agonalian day; the festival on which the Agonia, or victim κατ, ἐξοχὴν, the finest of the flock was sacrificed to Janus. The etymologies of the term *agonalis*, are given in the succeeding lines.

319. *Succinctus.* Tightly girt, to be the less embarrassed in the performance of the sacrifice. *Nominis, &c.* You, well-girded priest, may be the origin of this phrase, beneath whose blows the victim falls in honour of the gods. *Minister.* The Rex sacrificulus.

322. *Agone.* Do I strike? Varro approves of this as the word that gave name to the rite.

325. *Agnalia.* This conjecture appears more ingenious than probable, for it was not a lamb, *agna*, that was offered upon this occasion, but a ram, *aries*, and that too the best of the flock.

327. *Timet.* 'Αγωνιάω is the Gr. for the *metu angor* of the Latins, and synonymous with *timet* in the text; hence the poet offers another probable derivation.

— *Aqua.* The water used for ablutions at the sacrifices.

A pecoris lux est ista notata metu?
Pars etiam, fieri solitis ætate priorum
Nomina de ludis Graia tulisse diem.
Et pecus antiquis dicebat Agonia sermo:
Veraque judicio est ultima causa meo.
Utque ea nunc certa est; ita Rex placare sacrorum
Numina lanigeræ conjuge debet ovis.
Victima, quæ dextrâ cecidit victrice, vocatur;
Hostibus a domitis hostia nomen habet.
Antè, Deos homini quod conciliare valeret,
Far erat, et puri lucida mica salis.
Nondum pertulerat lacrymatas cortice myrrhas

329. *Pars etiam, &c.* Some too believe that the day derived a Grecian title from games that used to be celebrated in the days of their forefathers.

330. *Graia.* Ἀγών, *certamen;* Hercules is said to have instituted the *Ludi Agonales* in Elis.

331. *Et pecus, &c.* The ancient dialect called a victim, *agonia;* to which Ovid gives the preference as the origin of the term in question.

333. *Rex—sacrorum.* The Rex sacrificulus; a priest appointed by direction of the consul Brutus, after the expulsion of Tarquin, to perform the sacred rites, which formerly were the province of the kings themselves. It was an office of trivial importance, and subject to the Pontifex Maximus, as the other priests were, *Liv.* ii. 2, *Dionys.* iv. 74, v. l. Before any one was admitted to this priesthood, he was obliged to resign whatever other office he was engaged in, *Liv.* xl. 52. His wife was called *Regina, Macrob. Suet.* i. 15, and his house anciently *Regia, Serv. in Virg. Æneid,* viii. 363.

335. *Victima, &c.* In this and the following lines the poet gives the origin of the terms *victima,* and *hostia*; the former being so called from *dextra victrix,* the victorious right-hand of a conqueror; the latter, *hostibus amotis,* from the repulse of an enemy. *Amotis, A domitis* Al.

337. *Ante.* Formerly; before the Roman empire had attained to the height of its splendour and fame.

338. *Mica.* From Gr. μίκκος, Dor. for μικρὸς, *parvus.* A crumb or grain. Salt was held in great veneration by the ancients. The table, at their feasts, was always consecrated by setting on it the images of the *Lares* and salt-holders, (*salinorum appositu*) Arnob. ii. It was used in their sacrifices, *Horat. Od.* iii. 23, 20; *Plin.* xxvi. 7, *s.* 41. So Moses likewise ordained, *Levit.* ii. 13. It appears to have been used as generally by the ancient Romans, and for the same purposes (*Plin. ib. Horat. Sat.* ii. 2, 17), as cresses (*nasturtium*) were by the ancient Persians. The family salt-cellar (*paternum salinum* sc. *vas*) was preserved with great care, *Horat. Od.* ii. 16, 14. *Et puri luc. Et liquidi luc.* Al.

339. *Lacrymatas cort. myrr. Myrrha* is a sweet gum which drops from the rind (*cortice*) of a tree of the same name. *Lacrymatas,* Wept from;—ὥστε πεύκινον δάκρυ—*Eurip. Med.* 1197,

"Drop tears as fast as the Arabian trees
Their medicinal gum."
Shaks. Othello.

Acta per æquoreas hospita navis aquas.
Thura nec Euphrates, nec miserat India costum,
Nec fuerant rubri cognita fila croci.
Ara dabat fumos herbis contenta Sabinis,
Et non exiguo laurus adusta sono.
Si quis erat, factis prati de flore coronis
Qui posset violas addere, dives erat.
Hic, qui nunc aperit percussi viscera tauri,
In sacris nullum culter habebat opus.
Prima Ceres avidæ gavisa est sanguine porcæ,
Ultа suas meritâ cæde nocentis opes.
Nam sata vere novo teneris lactentia succis
Eruta setigeræ comperit ore suis.
Sus dederat pœnas : exemplo territus hujus
Palmite debueras abstinuisse, caper.
Quem spectans aliquis dentes in vite prementem,
Talia non tacito dicta dolore dedit :
'Rode, caper, vitem ; tamen hinc, cùm stabis ad aram,

Cortice, from *corium* and *tego*, because the bark covers, *tegit*, the tree like a hide, *corium*. For *Myrrha*, see *Ovid. Metam.* x. *fab.* 9. Her story has also furnished Alfieri with a subject for one of his finest tragedies.

340. *Hospita*. Foreign.

341. *Thura*. From Gr. θύω, *suffio*, to perfume.—Frankincense, from Saba in Arabia Felix. *Euphrates*. From Gr. εὐφραίνειν, to delight. A celebrated river of Mesopotamia, flowing eastward of Arabia Felix, into the Sinus Persicus. According to Strabo, it rises in Niphates, a mountain in Armenia, where some authors suppose the source of the Tigris to lie also. The stores of the east were conveyed by the Euphrates to other nations. *Costum*. —*us*, *i*. f. and *um*, *i*. n. Zeodary, a species of shrub that grows in Syria and Persia, whose root has a strong aromatic smell.

342. *Fila*. Filaments, fibres. See note 76, supr.

343. *Herbis—Sabinis*. The *Herba Sabina*, *Savin*, a shrub in its form and mode of growing, bearing a resemblance to the cypress.

344. *Non exiguo*. Because the leaves of the laurel or bay crackled in the fire ; the louder they did so the more favorable the omen was considered.

345. *Factis*. *Plexis* Al. *Pactis* Burm. as *Plin*. xxi. I. *Pactilis corona* ;—if *plectilis* be not the proper reading.

348. *Nullum*. Because the gods were not wont to be appeased with gifts, but sacrifices.

350. *Ulta, &c.* Avenging the ruin of her property by the merited death of the trespasser. *Ovid Pont.* ii. 9, 30. *Metam.* xv. iii.

351. *Teneris lactentia succis*. Swelling with young milky juices. *Succis*, from *sugo*, to suck. Many of the best copies read *sulcis*.

352. *Suis*. *Sus*, from Gr. ὗς, σῦς, or θῦς, which is the more ancient form, from θύω, to sacrifice ; whence Varro concludes that the sow was the first animal used in sacrifices.

357. *Hinc*. Hence, i. e. out of

'In tua quod spargi cornua possit, erit.'
Verba fides sequitur; noxæ tibi deditus hostis
Spargitur affuso cornua, Bacche, mero.
Culpa sui nocuit, nocuit quoque culpa capellæ:
Quid bos, quid placidæ commeruistis oves?
Flebat Aristæus, quòd apes cum stirpe necatas
Viderat inceptos destituisse favos.
Cærula quem genitrix ægrè solata dolentem,
Addidit hæc dictis ultima verba suis:
'Siste, puer, lacrymas. Proteus tua damna levabit;
'Quoque modo repares, quæ periere, dabit.
'Decipiat ne te versis tamen ille figuris,

the vine, shall come what may be sprinkled on your horns when you shall stand by the altar;—in allusion to the practice of pouring out wine between the horns before the victim was killed.

359. *Verba, &c.* Truth attends the words, i. e. they are verified by the result. *Noxæ.* For punishment; in consequence of his offence. Cum lex jubet noxæ dedere, pro peccato dedi jubet. *Festus. Hostis.* Because of his destroying the vines.

361. *Culpa sui nocuit, &c.* Her crime was fatal to the sow, &c.

363. *Flebat Aristæus.* Having explained why sows and goats were offered up as victims to the deities, whose anger they had provoked, the poet proceeds to account for the sacrificing of oxen and unoffending sheep, *placidæ oves*. Aristæus was the son of Apollo and the nymph Cyrene, daughter of Peneus, a river of Thessaly; he was born in the desarts of Lybia, and reared by the Seasons, who fed him on nectar and ambrosia. After he had travelled over the greatest portion of the world, he settled in Greece, where he married Autonoe, the daughter of Cadmus, by whom he had a son, Actæon. He became enamoured of Eurydice, the wife of Orpheus, who in flying from him was stung by a serpent and died, in consequence of which, the gods destroyed all his bees. In his distress, he applied to his mother for counsel, who directed him to seize the sea-god, Proteus, and force him to tell how his losses might be repaired. The result is described in the text. See Virg. Georg. iv. 317. *Quod apes, &c.* Because he had seen that the bees, destroyed utterly, with their whole stock, had abandoned the comb they had begun to build. *Cum stirpe necat. Cum prole necat.* Francof.

365. *Cærula.* Marine. Qu. *cælulus*, from *cælum. Cæruleos habet unda Deos. Ovid. Metam. Ægre.* Scarcely.

367. *Proteus.* A sea deity, son of Oceanus and Tethys, or according to some of Neptune and Phœnice. He received the gift of prophecy from Neptune, because he tended the monsters of the ocean. He usually resided in the Carpathian Sea, and like the other sea deities, often reposed on the shore, where those who wished to consult him, generally resorted. He was, however, difficult of access, and used to assume a great variety of shapes to elude his inquirers. He is said to have been consulted also by Menelaus and Hercules.

' Impediant geminas vincula firma manus.'
Pervenit ad vatem juvenis ; resolutaque somno
Alligat æquorei brachia capta senis.
Ille suâ faciem transformis adulterat arte :
Mox domitus vinclis in sua membra redit.
Oraque cæruleâ tollens rorantia barbâ ;
' Quâ,' dixit, ' repares arte, requiris, apes ?
' Obrue mactati corpus tellure juvenci :
' Quod petis a nobis, obrutus ille dabit.'
Jussa facit pastor ; fervent examina putri
De bove ; mille animas una necata dedit.
Poscit ovem fatum ; verbenas improba carpsit,
Quas pia Dîs ruris ferre solebat anus.
Quid tuti superest, animam cùm ponat in aris
Lanigerumque pecus, ruricolæque boves ?
Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda Deo.
Quòd semel est triplici pro virgine cæsa Dianæ,

370. *Vincula firma manus.* *Vinc. dura. man.* Excerpt. Kloek.

373. *Ille sua, &c.* He, transformed, changes his appearance by his craft. *Adulterat,* from *adulter,* which is compounded of *ad* and *alter,* the term meaning *ad alterum vel alteram ire.*

377. *Obrue mactati, &c.* Bury in the ground the carcass of a slaughtered ox.

378. *Dabit.* The impression was very prevalent among the ancients, that the effect mentioned in the text should result from employing similar means.

379. *Fervent examina, &c.* Swarms burst forth from the putrid ox : one life destroyed gave existence to a thousand.

381. *Poscit ovem fatum.* The sheep also was demanded for the sacrifice. *Verbenas improba, &c.* It wantonly cropped the vervain which a devout old woman used to offer to the rustic deities. *Verbenas,* qu. *herbenas,* from *herba.* It is used to signify *all sacred leaves,* as laurel, olive, myrtle, rosemary, and other sweet herbs wherewith the altars were decorated.

382. *Dis ruris.* Bacchus, Ceres, &c.

385. *Placat equo, &c.* The Persian appeases with a horse Hyperion girded with rays, that a slow-footed victim may not be offered to a nimble god. *Hyperiona,* a son of Cœlus and Terra ; married to Thea, by whom he had Aurora, the sun and moon. Hyperion is often taken by the poets, as in the text, for the sun itself.

387. *Quod semel, &c.* Because a hind was once sacrificed to the triple Diana, instead of a virgin, now too the hind falls, but not instead of any. *Triplici.* See note, 141, supr. *Virgine.* Iphigenia, daughter of Agamemnon and Clytemnestra. The Greeks on their route to Troy were detained at Aulis by contrary winds, for which the soothsayers accounted from the anger of Diana, at the loss of a favorite stag killed by Agamemnon. Chalcas declared that the goddess would only be appeased by the

Nunc quoque pro nullâ virgine cerva cadit.
Exta canum vidi Triviæ libare Sapæos;
Et quicunque tuas accolit, Hæme, nives.
Intactæ fueratis, aves, solatia ruris;
Assuetum silvis innocuumque genus:
Quæ facitis nidos, quæ plumis ova fovetis,
Et facili dulces editis ore modos.
Sed nihil ista juvant; quia linguæ crimen habetis,
Dîque putant mentes vos aperire suas.
Nec tamen id falsum; nam, Dîs ut proxima quæque,
Nunc pennâ veras, nunc datis ore notas.
Tuta diu volucrum proles, tum denique cæsa est;
Juveruntque Deos indicis exta sui.
Ergo sæpe suo conjux abducta marito
Uritur in calidis alba columba focis.
Nec defensa juvant Capitolia, quo minùs anser

sacrifice of Iphigenia, to which her father was with difficulty prevailed on to consent. When the sacrifice was about to be performed Iphigenia disappeared, and a hind, or according to others, a goat, was found in her place, with which the goddess was content, and liberated the fleet.

388. *Pro nulla.* For there was no longer a virgin to be redeemed.

389. *Canum.* Dogs are said to have been sacrificed to Diana, because their barking scared away the ghosts and spectres which she sent on earth. *Vidi.* Probably when he was a wandering exile in Thrace, to which frequent allusion is made in the 'Tristia.' *Sapæos.* A people of Thrace, near Abdera, called also Sintii, and Saii.

390. *Hæme.* A high mountain which separates Thrace from Thessaly. It receives its name from Hæmus, son of Boreas and Orithyia, who married Rhodope, and was changed into this mountain for aspiring to divine honours. There is little doubt, however, but that the poet alludes here to the city Zerinthus, and the cave of Hecate, called also 'Canis antrum,' in the neighbourhood of this mountain. He mentions this place in the 'Tristia,' and Suidas states that dogs were the ordinary sacrifice there to Hecate or Diana.

391. *Intactæ.* Unharmed. The poet now proceeds to account for the sacrifice of birds.

394. *Et facili, &c.* And warble sweet measures from your ready throat.

395. *Quia linguæ, &c.* Because you are accused of utterance, and the gods believe that you disclose their purposes. Nor is this without reason; for as each is most familiar with the gods, now by your wings (sc. *præpetes*), now by your tongues (sc. *oscines*), you give true tokens of their will.

400. *Indicis...sui.* Of their interpreter.

401. *Ergo sæpe, &c.* Therefore oft, the snowy, wedded dove, torn away from her mate, is burned upon the glowing altars, i. e. of Venus.

403. *Nec defensa juvant.* When Rome was taken by the Gauls, Marcus Manlius, with a body of his countrymen, retired into the Capitol, which was attacked sud-

Det jecur in lances, Inachi lauta, tuas.
Nocte Deæ Nocti cristatus cæditur ales,
Quòd tepidum vigili provocat ore diem.

DELPHIN ORITUR.

Interea Delphin clarum super æquora sidus
Tollitur; et patriis exerit ora vadis.

QUART. ID. JAN. MEDIA HIEMS.

Postera lux hiemem medio discrimine signat:
Æquaque præteritæ, quæ superabit, erit.

denly in the night time by the enemy; their approach was discovered by the cackling of some geese which were kept in the temple of Juno, and they were successfully repulsed. Geese were ever after held sacred among the Romans.

404. *Inachi.—is, idis.* f. A patronymic of Io or Isis, daughter of Inachus, the son of Oceanus and Tethys, and founder of the kingdom of Argos, to one of whose rivers he gave his name. Io or Isis was esteemed a divinity by the Egyptians, and her priests usually feasted upon geese and ox-flesh; the livers of the former were accounted a great delicacy, to which allusion may be made in the word *lauta*. *Inache laute*, Excerpt. Kloek.

405. *Nocti.* Nox, one of the most ancient deities of the heathens, was the daughter of Chaos. From her union with her brother Erebus she gave birth to the Day and the Light. She was also the mother of the Parcæ, Hesperides, Dreams, Discord, Death, Momus, &c. She had a celebrated statue in Diana's temple at Ephesus. *Cristatus—ales.* The cock, which was sacrificed to Nox for the reason stated in the text.

407. *Interea.* On the Agonalian day; the fifth of the ides. *Delphin.* According to some, this was the dolphin that carried Arion the famous lyric poet and musician to Tœnarus, when he was thrown into the sea by the sailors, who wished to get possession of the riches which he had accumulated on his travels, and which he intended to carry home to his native island, Lesbos. See *Fast.* ii. 79—118. Others say that the dolphin was ranked among the constellations by Neptune, in gratitude for his success in persuading Amphitrite, who was unwilling at first, to become the bride of that deity.

408. *Patriis...vadis.* From his native seas. *Exerit ora*, i. e. *exoritur*, rises.

409. *Postera.* The fourth of the ides; the tenth of January; see the Kalendarium, *Hyemem*, &c. Divides the winter, and the remaining portion shall be equal to the past.

TERT. ID. JAN. CARMENTIS ET JUTURNÆ FESTA.

Proxima prospiciet Tithono Aurora relicto
  Arcadiæ sacrum pontificale Deæ.
Te quoque lux eadem, Turni soror, æde recepit;
  Hîc ubi Virgineâ Campus obitur aquâ.
Unde petam causas horum, moremque sacrorum?
  Diriget in medio quis mea vela freto?
Ipsa mone, quæ nomen habes à carmine ductum;

411. *Proxima.* The third of the ides; the eleventh of January.

— *Aurora.* Qu. *aurea hora,* from the golden hue of the sky at sunrise. The goddess Aurora was the daughter of Hyperion and Thia or Thea, or according to others, of Titan and Terra. She became enamoured, from his great beauty, of Tithonus, the son of Laomedon, king of Troy, by Strymo, the daughter of the river Scamander; and took him with her to heaven. She brought him two sons, Memnon and Æmathion. *Hesiod. Theog.* 984. *Horat. Od.* i. 28. ii. 16. *Aurora. Nupta,* Heins. and Ursin.

412. *Arcadiæ, &c.* This was the festival called Carmentalia, in honour of Carmenta, a prophetess, the mother of Evander, king of Arcadia, who was obliged to leave his country, by the express command of the gods, and having arrived in Italy deprived the Aborigines of their ancient possessions, and reigned in that part of the country where Rome was afterwards founded. Carmenta was called also Themis and Nicostrata. Her festival was celebrated with peculiar pomp, *sacrum pontificale,* by the Pontifices themselves. Dionysius mentions the Romans having dedicated an altar to her at the Porta Carmentalis, (*quam memorant Nymphæ priscum Carmentis honorem, Æn.* viii. 239.) And Plutarch that she had a temple in the Forum which was consecrated to her by the Roman matrons. The day on which the Carmentalia were held, was a *dies intercisus,* see n. 49, or half-holiday, for after mid-day it was considered a *dies profestus,* a common work day.

413. *Turni soror.* Juturna, daughter of Daunus, sister of Turnus, king of the Rutuli, whom Jupiter requited with immortality for the loss of her chastity. *Virg. Æneid,* xii. 878. *Æde.* This temple was in the Campus Martius, near the Virgin's aqueduct.

414. *Virginea.* According to P. Victor, there were twenty aqueducts at Rome; others allow only fourteen. They were named after the individual constructing them, the place from which the water was brought, or some other circumstances; thus Aqua *Claudia, Appia, Nervia, &c. Virginea aqua.* (*Virgineus liquor,* Ovid. Pont. i. 8. 38.) So called, because a girl pointed out certain rills, which the workmen following found a great quantity of water, *Frontin;* but others account for it differently. *Plin.* xxxi. 3. *Cassiodor.* vii. *Epist.* 6. Made by Agrippa, *Dio.* liv. 14, as several others were, *Suet. Aug.* 42. *Dio.* xlviii. 32. xlix. 14, 42.

416. *Diriget. Porriget,* Gottorph. *Dirigat,* Burm. See supr. 4.

417. *Quæ nomen.* Besides the etymology given in the text, Car-

Propositoque fave, ne tuus erret honos.
Orta prior Lunâ (de se si creditur ipsi)
A magno tellus Arcade nomen habet.
Hîc fuit Evander; qui, quanquam clarus utroque,
Nobilior sacræ sanguine matris erat.
Quæ, simul æthereos animo conceperat ignes,
Ore dabat vero carmina plena dei.
Dixerat hæc nato motus instare sibique;
Multaque præterea. Tempore nacta fidem.
Nam juvenis, verâ nimiùm cum matre fugatus,
Deserit Arcadiam Parrhasiumque larem.

menta has been supposed by some to be derived qu. *carens mente*, because the priestess became frantic when inspired by Apollo. Bacchatur vates magnum si pectore possit, Excussisse Deum: tanto magis ille fatigat Os rabidum, fera corda domans, fingitque premendo. *Virg. Æneid.* vi. 78, 79, 80. *Ipsa mone. Diva* or *Nympha mone.* Heins.

418. *Erret.* Go astray, be lost.

419. *Orta prior.* Having an origin previous to that of the moon. The name Antelunares, was assumed by the Arcadians, (in like manner as the Athenians called themselves αὐτόχθονες), in sign of their nation having existed before the moon was in being. Censorinus says that their year contained at first thirteen months, and that they were called Proseleni or Antelunares, because their year had been determined before that of the Greeks, which was arranged according to the course of the moon. See further, *Virg. Æneid,* viii. 51, and Heyne's note in loc. cit.

420. *Arcade.* Arcas, who is said to have given name to Arcadia, anciently called Drymodes, from Gr. δρῦς, an oak, was the son of Jupiter and Callisto. Arcadia was in the centre of Peloponnesus, bounded by Achaia, Messenia, Elis and Argolis.

421. *Utroque.* Some say that Mercury was the father of Evander; it would appear otherwise from the text.

422. *Sacræ.* Because of her being a prophetess, or from her having a temple and altar.

423. *Ignes.* The divine afflatus, or inspiration.

424. *Ore dabat, &c.* Uttered, with unerring lips, the divinely inspired oracles.

426. *Multaque præter. Multam præterito temp.* Heins. Tr. She had foretold that troubles and many things beside were impending over her son and herself. Having by long experience (of her truth) gained credit, &c.

427. *Fugatus.* It is not clearly known what the nature of the circumstance was which obliged Evander to fly his kingdom. Some suppose that he accidentally killed his father. There is no light either thrown by any of the commentators upon *Me pulsum patriâ pelagique extrema sequentem.* Virg. Æneid, viii. 333.

428. *Parrhasiumque larem.*—Parrhasia, a town of Arcadia founded by Parrhasius, the son of Jupiter. *Larem. Lar* is frequently put for a house or dwelling. *Apto cum lāre fundus, Horat. Od.* i. 12, 44. *Fast.* vi. 95, 306, and *Penates* also; *Nostris succede Penatibus hospes. Virg. Æneid.* viii. 123.

Cui genetrix flenti, ‘ Fortuna viriliter,’ inquit,
‘ (Siste, puer, lacrymas) ista ferenda tibi est.
‘ Sic erat in fatis ; nec te tua culpa fugavit,
‘ Sed Deus ; infenso pulsus es urbe Deo.
‘ Non meriti pœnam pateris, sed Numinis iram :
‘ Est aliquid, magnis crimen abesse malis.
‘ Conscia mens ut cuique sua est, ita concipit intra
‘ Pectora pro facto spemque metumque suo.
‘ Nec tamen ut primus mœre mala talia passus ;
‘ Obruit ingentes ista procella viros.
‘ Passus idem, Tyriis qui quondam pulsus ab oris,
‘ Cadmus in Aoniâ constitit exul humo.

Fast. vi. 483. Properly the Lares and Penates were household gods who presided over families, the former were considered to be of human, the latter of divine origin. The images of the Lares were clad in skins of dogs and placed round the hearth in the *atrium*, or hall. The Penates were worshipped only in the innermost part of the house called *Penetralia*.

431. *Sic erat in fatis.* So Evander, ‘ Fortuna omnipotens et ineluctabile fatum.’ *Virg. Æneid*, viii. 334.

432. *Urbe.* Pallanteum; see *Virg. Æneid*, viii. 51.

433. *Non meriti, &c.* “ You are not enduring the penalty of a misdeed but the anger of a Deity,” therefore as Evander had a “ mens conscia recti,” was not aware of how he had incurred the resentment of any god, he might indulge a hope, *spem*, and banish his apprehensions, *metum* ; see infr. 435.

434. *Est aliquid, &c.* It is something, i. e. it is some consolation, when a sense of guilt does not accompany great misfortunes.

435. *Conscia mens, &c.* So Juvenal, ‘se Judice, nemo nocens absolvitur,’ *Sat.* xiii. 2.

437. *Nec tamen, &c.* Mourn not, however, as if the first that had endured such miseries.

438. *Procella.* A great tempest, a storm of wind and rain, especially at sea ; it is also used for calamities of any kind, here it means the misery of banishment.

439. *Tyriis—ab oris.* From Phœnecia, a country of Asia, at the east of the Mediterranean, of which Sidon and Tyre were the chief cities. It derives its name either from Phœnix son of Agenor, one of its sovereigns, or from the great number of *palm trees*, φοίνικες, which grow in the neighbourhood.

440. *Cadmus.* Son of Agenor king of Phœnicia, by Telephassa or Agriope. He was despatched by his father to search for his sister Europa, who had been carried away by Jupiter, with orders never to return without her. Not having succeeded, he consulted the oracle of Apollo, by which he was directed to build a city where he should see a heifer, whose track he was to follow, lying down in the grass, and to call the country Bœotia ; from *bove*, probably. *Ovid. Metam.* iii. 1, 2, &c. *Aonia—humo.* Aonia was one of the ancient names of Bœotia ; it was so called in honour of Aon, son of Neptune.

'Passus idem Tydeus, et idem Pagasæus Iason ;
'Et quos præterea longa referre mora est.
'Omne solum forti patria est ; ut piscibus æquor,
'Ut volucri, vacuo quidquid in orbe patet.
'Nec fera tempestas toto tamen horret in anno ;
'Et tibi, crede mihi, tempora veris erunt.'
Vocibus Evander, firmatâ mente parentis,
Nave secat fluctus, Hesperiamque tenet.
Jamque ratem doctæ monitu Carmentis in amnem
Egerat, et Tuscis obvius ibat aquis.
Fluminis illa latus, cui sunt vada juncta Terenti,
Aspicit, et sparsas per loca sola casas.
Utque erat, immissis puppim stetit ante capillis ;
Continuitque manum torva regentis iter ;
Et procul in dextram tendens sua brachia ripam,

441. *Tydeus.* Son of Œneus, king of Calydon, and Peribœa. Having accidentally killed one of his friends, or according to some, his own brother Olenius, he fled for refuge to the court of Adrastus, king of Argos, whose daughter Deiphyle he married.

— *Pagasæus.* This epithet was applied to all the Argonauts. Pagasæ, was a dock or arsenal of Pheræ in Thessaly, in which the Argo, *Pagasæa ratis*, is said to have been built. According to Strabo it derived its name from its springs, πάγοι. *Jason.* Son of Æson king of Iolchos and Alcimede ; for his numerous adventures see Class. Dic. To the above list may be added, Teucer, *Horat. Od.* i. 21.

443. *Omne solum, &c.*

'The hero deems, how wide soe'er he roam,
All soils alike his country and his home.'
Anon.

445. *Nec fera, &c.* So Horace, 'Non semper imbres nubibus hispidos Manant in agros, nec mare Caspium vexant inæquales procellæ Usque,' &c.

447. *Firmata. Et firma,* Francof.

448. *Hesperiam.* From Hesper or Vesper ; the evening star, or the evening, from Gr. ἕως πέρας, because it comes at the *close of day.* Italy was called Hesperia from its lying in the direction of the west or sunset. Evander arrived in Italy, during the reign of Faunus, sixty years before Æneas landed there according to Dionysius Halicarn.

449. *Amnem.* The Tiber, see supr. 233.

450. *Egerat. Vexerat,* Al. *Rexerat.* Heins. *Obvius.* Against the current.

451. *Illa.* Carmenta. *Terenti.* Terentus was the name of a place at the end of the Campus Martius, not far from the Capitol ; where stood a temple of Pluto and Consus, (a deity who presided over councils, in whose honour the *Consualia* were celebrated. *Liv* i. c. 9.) with an altar under ground consecrated to the Inferi. It was so called, *a terendo*, from the Tiber eating away and making a breach in its banks. Hence the *Ludi Terentini* or *Seculares.*

453. *Utque erat.* And as she was, sc. *immissis capillis,* with hair dishevelled, she took her stand

Pinea non sano ter pede texta ferit.
Neve daret saltum properans insistere terræ,
Vix est Evandri vixque retenta manu.
'Dîque petitorum,' dixit, 'salvete locorum;
'Tuque novos cælo terra datura Deos:
'Fluminaque, et Fontes, quibus utitur hospita tellus,
'Et nemorum Divæ, Naïadumque chori;
'Este bonis avibus visi natoque mihique:
'Ripaque felici tacta sit ista pede.
'Fallor? an hi fient ingentia mœnia colles?
'Juraque ab hâc terrâ cætera terra petet?
'Montibus his olim totus promittitur orbis:
'Quis tantum fati credat habere locum?
'Et jam Dardaniæ tangent hæ littora pinus:

before the poop and with wild looks (*being inspired*) caught the steerman's arm. *Puppim*, from Gr. ποποι, sc. *dii tutelæ causa puppe locati. Torva.* Qu. *tortiva* from *torqueo.*

456. *Pinea.* Strikes thrice with frantic foot the pinewood deck.

458. *Vix est Evand. vixq. retent. man. Vix, Evandre, tua vixq. r. m. est.* Heins.

459. *Dique.* This address to the deities of the country was usual on occasions similar to that in the text. So Æneas, on his arrival at the same place. "Salve fatis mihi debita Tellus, Vosque, ait, O fidi Trojæ salvete Penates."—"Geniumque loci, primamque deorum Tellurem, Nymphasque, et adhuc ignota precatur Flumina," &c. *Virg. Æneid.* vii. 120, 136.

460. *Novos—Deos.* Romulus; the Cæsars, &c.

461. *Flumina.* Rivers and fountains which this friendly land enjoys.

462. *Naiadumque chori.* The Naiads were inferior deities who presided over rivers, springs, wells and fountains; from Gr. ναειν, to flow. They are generally represented as youthful and beautiful virgins, naked to the waist, and leaning upon a vase from which appears to flow a stream of water. They were held in great veneration among the ancients. Sacrifices of goats and lambs were offered to them with libations of wine, honey, and oil, and occasionally milk, fruits, and flowers only.

463. *Bonis avibus.* With good auspices. See supr. N. 180.

464. *Ripaque.* And let that bank be pressed with lucky foot.

465. *Colles.* The seven hills (*colles*, *montes*, *arces*, or *juga*,) upon which Rome was built. Palatinus, Capitolinus, Aventinus, Cœlius, Esquilinus, Viminalis, Quirinalis. Hence called *Urbs Septicollis*, or *Septemgemina. Stat. Sylv.* i. 2. 191. iv. 1. 6. by the Greeks ἑπταλοφος, *Serv. in Æneid*, vi. 784. *Georg.* ii. 535. A festival was celebrated in December, called *Septimontium; Festus, Suet. Dom.* 4, to commemorate the addition of the seventh hill. *Plutarch. Q. Rom.* 68.

468. *Quis tantum, &c.* Who could suppose a place should enjoy such great good fortune?

469. *Dardaniæ. Dardanides* Heins. Trojan. Dardanus, the son of Jupiter and Electra was considered the founder of Troy. So Æneas—'hinc Dardanus or-

‘ Hic quoque causa novi fœmina Martis erit.
‘ Care nepos, Palla, funesta quid induis arma?
‘Indue; non humili vindice cæsus eris.
‘ Victa tamen vinces, eversaque Troja resurges:
‘ Obruet hostiles ista ruina domos.
‘ Urite victrices Neptunia Pergama flammæ;
‘ Num minùs hic toto est altior orbe cinis?
‘ Jam pius Æneas sacra, et sacra altera patrem,
‘ Afferet: Iliacos excipe, Vesta, Deos.

tus, Iasiusque pater genus a quo principe nostrum." *Æneid.* iii. 167, and Evander "Dardanus, Iliaca primus pater urbis et auctor, Electra, ut Graii perhibent, Atlantide cretus, Advehitur Teucros." *Æneid*, viii. 134–5–6.

470. *Hic quoque. His quoque.* Heins. Here *also* (as Helen was before,) a woman shall be the cause of a new war. *Fœmina.* Lavinia the daughter of Latinus, king of the Aborigines in Italy, and Amata; on her account the war broke out between Turnus and Æneas. See *Virg. Æneid*, vii. 51.268, &c.

471. *Palla.* Pallas was the son of Evander. He accompanied the auxiliaries with which his father had supplied Æneas against Turnus, by whom, after a brief but glorious career, he was slain. *Virg. Æneid*, x. 486—hence *funesta arma.*

472. *Non humili vindice.* Because his death was revenged by Æneas who slew Turnus on his account "Tune hinc spoliis indute meorum Eripiare mihi? Pallas te hoc vulnere, Pallas Immolat, et pænam scelerato ex sanguine sumit." *Æneid*, xii. 948–9.

473. *Victa tamen.* Alluding to the subsequent subjection of the Grecian to the Roman powers, when Greece became a dependent province and was governed by a proconsul.

475. *Pergama.* (*plur.* n.) *Pergamus.* (*sing.* f.) The citadel of Troy. It is often used for Troy itself. It was situated in the most elevated part of the town, on the shores of the river Scamander; now called Pergamo. *Neptunia.* So called because Neptune and Apollo when banished from heaven by Jupiter, were obliged to assist Laomedon in building the walls of Troy. See Class. Dic. *Urite vict.—flamm.* Ironical.

476. *Num minus. Nunc minor*, Francof. *Num minor*, Ursin. *Nec minus*, Zulich. The sense of the passage as it stands in the text is, whether, in consequence of the destruction of Troy by fire, are these embers, *num hic cinis*, sc. Rome, the less on that account, eo *minus*, superior, or likely to prove so, in dominion, to the whole world? *toto est altior orbe.*

477. *Sacra, &c.* The *fire* of Vesta; the images of the gods, &c. "Tu, genitor, cape sacra manu patrisque Penates." *Æneid*, ii. 717. *Sacra altera patrem.* The word *sacra* may be used here either in reference to the *venerable* character of Æneas' burden, *patrem*, or to the *divine honours* which were paid to Anchises after his decease.

478. *Vesta.* For *Templum Vestæ.* She was the goddess of fire. Two of this name are mentioned by the poets, one the mother and the other the daughter of Saturn, who are frequently confounded; but the latter chiefly was worshipped at Rome. In her sanctuary

Tempus erit, cùm vos, orbemque tuebitur idem ;
  Et fient ipso sacra colente Deo :
Et penes Augustos patriæ tutela manebit :
  Hanc fas imperii fræna tenere domum.
Inde nepos natusque Dei, licèt ipse recuset,
  Pondera cælesti mente paterna feret.
Utque ego perpetuis olim sacrabor in aris,
  Sic Augusta novum Julia numen erit.'

was supposed to be preserved the *Palladium* of Troy, (*fatale pignus imperii Romani*, Liv. xxxvi. 27), and a fire, kept constantly burning, by a number of virgins called the *Vestal Virgins*, brought by Æneas from Troy, supr. 477. *Virg. Æneid*, ii. 297, hence, " Hic locus est Vestæ, qui *Pallada* servas et *ignem*." *Ovid. Trist.* i. 39, near which was the palace of Numa, *ibid.* 40. *Horat. Od.* i. 2. 16. *Vesta*, the goddess of Fire, is so called from Gr. ἑστία, *focus ; Vesta*, the goddess of the Earth, from Gr. ἱστάναι, *stabilire*, see *Fast.* vi. 277. The temple of the former was consecrated at Rome by Numa.

479. *Tempus erit, &c.* The time shall arrive when the same individual shall protect you and the world, and sacrifices shall be offered, a very Deity assisting in their celebration. *Idem*, in the text, refers to Julius Cæsar, likewise *ipso Deo*. *Colente*, refers to his being Pontif. Max.

481. *Augustos.* Augustus Cæsar and his posterity.

482. *Fas.* It is the will of the gods.

483. *Inde nepos natusque. Inde satusque neposq :* Cod. Neapol. By some commentators this is applied to Tiberius, the adopted *son* of Augustus, and consequently *grandson* of Julius Cæsar ; it is further well known that he appeared at first reluctant to assume the reins of government upon the death of Augustus, being desirous to induce the Romans to believe that he was invested with the purple not from his own choice, but by the recommendation of the late emperor, and the urgent entreaties of the senate ; and to this allusion may be made in *licet ipse recuset.* Others refer the line to Germanicus, whose father and grandfather are mentioned, supr. l. 10, in a manner which might bear out the application of the text as above, *nepos natusque* DEI ; he also was saluted as Emperor by the soldiers whom he was commanding in Germany at the time Augustus died ; but he refused this honour, and had some difficulty in appeasing a tumult which ensued in consequence. It is right to give the opinions on both sides as they are supported by high authorities, but the former would appear to be borne out by l. 484, which is prophetic of the sceptre being *actually* swayed, as it was by Tiberius, whereas Germanicus was secretly poisoned at Daphne near Antioch, in the midst of his successes in the east, in the 34th year of his age, by the direction, as is supposed, of the Emperor Tiberius.

484. *Pondera.* The weight of government. *Cælesti mente.* With divine wisdom. *Paterna.* Inherited from his father.

485. *Utque ego, &c.* And as I shall in time be worshipped at immortal altars, &c.

486. *Augusta*, Livia Drusilla ; daughter of L. Drusus Calidianus, and wife of Tiberius Claudius

Talibus ut dictis nostros descendit in annos,
  Substitit in mediis præscia lingua sonis.
Puppibus egressus, Latiâ stetit exul in herbâ :
  Felix, exilium cui locus ille fuit!
Nec mora longa fuit, stabant nova tecta; nec alter
  Montibus Ausoniis Arcade major erat.
Ecce boves illuc Erytheïdas applicat Heros,

Nero by whom she had Tiberius, afterwards Emperor, and Drusus Germanicus. Her husband was a partisan of Mark Antony, and was involved in the ill success of his cause. Livia, preparing to escape the threatening danger, was seen by Augustus, who became enamoured of her, and married her, though she was then pregnant, having, with the approval of the augurs, divorced his former wife Scribonia. Livia is accused of having destroyed all the connections and relatives of Augustus to secure the succession of her son Tiberius, and finally of having murdered her husband to hasten it. She received the name *Julia* in consequence of her connection with the Julian family, by her marriage with Augustus. What the poet, in the excess of his servile adulation, ventures to predict as to her becoming, *novum numen*, is stated by Suetonius and Dio, to have actually occurred, but long subsequent to the death of Ovid, divine honours having been decreed to her by her grandson Claudius, 1. (Tiber. Drusus Nero,) who became emperor on the death of Caligula.

487. *Talibus ut dictis nost. desc. in ann. Talibus auspiciis nostros descendit ad agros.* Ursin. Zulich. Maz. Nauger. Voss. and others. But the reading in the text is decidedly preferable, for the prophetess, beginning with Æneas, came down, *descendit*, to the times of Augustus and Tiberius, *nostros—in annos. Dictis*, is used for *Vaticiniis*, Prophecies.

488. *Substitit.* Her prophetic tongue ceased in the midst of her discourse.

489. *Exul.* Evander.

490. *Cui locus ille.* The poet may be supposed to have uttered this with no ordinary feeling; however his flattery and his regrets were alike ineffectual with Augustus and his successor. He died in exile, in Tomi on the Euxine sea.

491. *Nova tecta.* These 'new abodes' were called Pallanteum, after the city they had left. *Nec alter.* None other was greater than the Arcadian, sc. Evander, in the Ausonian hills.

493. *Erytheïdas.* So called from Erythea, or Erythia, an island either adjoining, or forming part of Gades, of which no trace is to be discovered now according to its description by ancient authors. It was said to be the habitation of Geryon, a celebrated monster, born, as were also Echidna and the Chimæra, from the union of Chrysaor, son of Medusa by Neptune, with Callirrhoë, one of the Oceanides. He is represented by the poets as having three bodies and three heads; 'Tergemini nece Geryonæ,' &c. *Æneid*, viii. 202; he possessed numerous flocks which were guarded by a two-headed dog, Orthos, and Eurythion. One of the labours imposed upon Hercules by Eurystheus was to destroy Geryon; Or-

Emensus longi Claviger orbis iter.
Dumque huic hospitium domus est Tegæa, vagantur
Incustoditæ læta per arva boves.
Manè erat; excussus somno Tirynthius hospes
De numero tauros sentit abesse duos.
Nulla videt taciti quærens vestigia furti:
Traxerat aversos Cacus in antra feros;
Cacus Aventinæ timor atque infamia silvæ,
Non leve finitimis hospitibusque malum.
Dira viro facies; vires pro corpore; corpus
Grande: pater monstri Mulciber hujus erat.
Proque domo, longis spelunca recessibus ingens
Abdita, vix ipsis invenienda feris.
Ora super postes affixaque brachia pendent,

thos and Eurythion, which he effected and carried away the flocks and herds to Tirynthus. *Virg. Æneid.* vii. 661. viii. 202. *Applicat. Appulit.* Heins.

494. *Claviger.* Hercules, son of Jupiter and Alcmena, whose *insignia* were a club and the skin of the Nemæan lion. See Class. Dic.

495. *Tegæa.* 'While a Tegæan house was his abode,' i. e. the house of Evander. 'Ad tecta subibant Pauperis Evandri—Hæc, inquit, limina victor Alcides subiit; hæc illum regia cepit.' *Virg. Æneid,* viii. 359, 362–3. Tegæa was a town of Arcadia, situate to the north east of Megalopolis, between that and Argos, and not far from the Eurotas.

497. *Tirynthius.* Hercules was so called, having been reared at Tyrins or Tyrinthus, (according to Diodorus, at Thebes,) a maritime town of Argolis, in Peloponnesus. It was anciently called *Halieis,* from Gr. 'Αλιεὺς, because inhabited by fishermen.

500. *Aversos.* Backwards. Compare *Virg. Æneid,* viii. 205, et seq. *Propert.* iv. *El.* 9, *Liv.* i. 7. *Cacus.* From Gr. κακὸς, malus. A celebrated robber, who resided in Italy, son of Vulcan and Medusa. According to some authors he was one of Evander's servants, and, if so, stood, it may be presumed, in the same relation to his master as Caliban did to Prospero.

501. *Aventinæ, &c.* The dread and disgrace of the Aventine wood, in consequence of his robberies and murders. See line 507. The Mons Aventinus was the most extensive of the seven hills, *Dionys.* iv. 26; it was called after an Alban king of that name, who was buried on it, *Liv.* i. 3. It was called also, *Murcius,* from *Murcia,* the goddess of sleep, who had a small temple, *sacellum,* on it, *Festus; Collis Dianæ,* from a temple of Diana, *Stat. Silv.* ii. 3, 32; and *Remonius* from *Remus,* who wished the city to be founded there.

503. *Dira viro, &c.* The visage of the man was horrible; his strength proportioned to his bulk; his bulk immense. *Dira. Dura,* Al. *Mira,* Voss.

504. *Mulciber. Mulcifer,* Al. Vulcan, so called, *a mulcendo ferrum,* the god of fire, (*Ignipotens, Virg. Æn.* x. 243) and of smiths; the son of Jupiter and Juno, (or according to some, of Juno alone,

Squallidaque humanis ossibus albet humus.
Servatâ malè parte boum Jove natus abibat;
Mugitum rauco furta dedere sono.
'Accipio revocamen,' ait; vocemque secutus,
Impia per silvas ultor ad antra venit.
Ille aditum fracti præstruxerat obice montis;
Vix juga movissent quinque bis illud opus.
Nititur hic humeris, (cœlum quoque sederat illis)
Et vastum motu collabefactat onus.
Quod simul evulsum est, fragor æthera terruit ipsum;
Ictaque subsedit pondere molis humus.
Prima movet Cacus collatâ prælia dextrâ;
Remque ferox saxis stipitibusque gerit.
Queis ubi nil agitur, patrias malè fortis ad artes
Confugit, et flammas ore sonante vomit.
Quas quoties proflat, spirare Typhoëa credas,
Et rapidum Ætnæo fulgur ab igne jaci.

who wished to imitate Jupiter, from whose brains Minerva sprung), and the husband of Venus. See Class. Dic.

509. *Male.* Scarcely.

510. *Furta.* The stolen oxen.

511. *Accipio revocamen.* I hear the recall.

513. *Ille aditum, &c.* He had blocked up the entrance with a barrier of broken crag; scarcely could twice five team have moved the mass.

515. *Cœlum quoque.* Hercules is said to have relieved Atlas for a while, and taken the heavens on his own shoulders. This fable is supposed to have originated in Hercules having restored to Atlas his daughters, who had been carried away by Busiris king of Egypt, and having in consequence received, as a reward, the knowledge of astronomy and a celestial globe. The use and advantages of which having communicated to the Greeks, he was said thence to have borne the heavens himself.

517. *Quod simul avulsum. Quo simul avulso.* Heins. omitting *est.*

518. *Ictaque, &c.* The smitten earth sunk down, gave way, beneath the weight of the mass.

519. *Collata—dextra.* i. e. *cominus,* Hand to hand.

520. *Remque ferox. Remque ferus,* Hugen. Excerpt. *Feram,* Arund. *Stipitibus.* Trunks of trees. *Stipes,* from Gr. *στύπος, id.* *Gerit. Movet,* Excerpt. Kloek.

521. *Male fortis.* With little courage, less bold. *Ad artes—patrias.* To his father's craft, sc. fire.

523. *Typhoëa.* A celebrated giant, called also Typhon, son of Tartarus and Terra. He had a hundred heads like those of dragons, and flames of fire darted continually from his mouth and eyes. The moment he was born he made war upon the gods, to avenge the death of his brothers, and scared them so that they fled in different shapes; Jupiter became a ram; Juno, a cow; Apollo, a crow, &c. At last Jupiter took courage; overcame Typhœus with his thunderbolts, and crushed him under Mount Ætna in Sicily, or

Occupat Alcides; adductaque clava trinodis
 Ter quater adversi sedit in ore viri.
Ille cadit, mixtosque vomit cum sanguine fumos;
 Et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Jupiter, unum
 Victor; et Evandrum ruricolasque vocat.
Constituitque sibi, quæ Maxima dicitur, aram,
 Hîc ubi pars Urbis de bove nomen habet.
Nec tacet Evandri mater, propè tempus adesse,
 Hercule quo tellus sit satìs usa suo.
At felix vates, ut Dîs gratissima vixit,
 Possidet hunc Jani sic Dea mense diem.

ID. JAN. PROVINCIÆ POPULO ROMANO REDDITÆ ET OCTAVIUS CÆSAR AUGUSTUS DICTUS.

Idibus in magni castus Jovis æde sacerdos
 Semimaris flammis viscera libat ovis;

according to some under the island Inarime; '—— durumque cubile Inarime Jovis imperiis imposta Typhœo.' *Virg. Æneid*, ix. 715–16.

525. *Alcides.* Hercules, so called either from Gr. ἀλκὴ, *robur*, or Alcœus, his paternal grandsire. *Adductaque*, &c. And his triple knotted club, wielded, (or swung, lit. drawn back, to let the blow be more violent from the greater fall of the weapon), descended thrice and four times upon the face of his adversary.

529. *Ex illis.* Of those that had been stolen.

531. *Constituitque sibi.* According to Dionysius and Livy, this altar was built in honour of Hercules by Evander, pursuant to the directions of his mother Carmenta. *Quæ Maxima dicitur.* 'Quæ Maxima semper Dicetur nobis, et erit quæ maxima semper.' *Virg. Æneid*, viii. 271–2. The priests who ministered at this altar were the Petitii and Pinarii, instituted by Evander, and at that time two of the most illustrious families in that place. *Liv.* i. 7. *Æneid*, viii. 270.

532. *Pars Urbis.* The Forum Boarium, which is by some supposed to derive its name *a bove*, from the sacrifice offered by Hercules; by others, from a brazen statue of a bull that was erected there. *Tacit.* xii. 24.

533. *Nec tacet*, &c. Nor is Evander's mother silent on the subject of the time being near at hand, when earth should have enjoyed its favorite Hercules enough. *Suo*, is used emphatically here as a term of endearment.

535. *Dis gratissima vixit. Gratissim. dixit.* Burmann. as in Metam. xiv. 123. 'Dis gratissima, dixit.'

536. *Hunc diem.* The third of the Ides, on which the Carmentalia were celebrated.

537. *Idibus.* On the Ides, the thirteenth of January.

538. *Semimaris—ovis.* Of a wether sheep. *Semimas—aris*, c. g. *Flammis libat.* Sacrifices at the altar.

Redditaque est omnis populo provincia nostro ;
Et tuus Augusto nomine dictus avus.
Perlege dispositas generosa per atria ceras ;
Contigerant nulli nomina tanta viro.
Africa victorem de se vocat ; alter Isauras,

539. *Redditaque, &c.* Upon the Ides of January, A. U. 726, A. C. 27, Augustus, having by every possible courtesy, during the preceding year, thoroughly ingratiated himself with the Roman people and secured their affections, proposed in a set speech, to resign his authority into the hands of the senate and people. As might be expected, the feint succeeded, and he was prevailed upon by the voice of the nation to continue at its head. The confidence which he had thus obtained, enabled him to make such a distribution of the provinces, that he gave up those that were completely tranquil to the people, to be governed by proconsuls, but those in which any symptoms of probable disturbance appeared, he retained for himself, by which means he may be said to have disarmed the senate, and made himself sole master of the military power of the state and its preponderating influence.

540. *Tuus.* Addressing Germanicus. See supr. l. 10. *Augusto.* According to the poet, Octavius Cæsar was publicly called by this name on the Ides of January. Censorinus mentions the sixteenth of the kalends of February as the day on which this occurred, and Orosius, the eighth of the Ides.

541. *Ceras.* Images of wax. Those whose ancestors or themselves had been distinguished for any curule magistracy, that is, had filled the office of Consul, Prætor, Censor, or Curule Ædile, were called 'Nobiles,' and had the privilege of making images of themselves, *jus imaginum*, which were kept with great care by their posterity, and carried before them at funerals. *Plin.* xxxv. 2.

These images were merely busts or effigies of persons as far as the shoulders, made of wax and painted ; which were generally placed in the courts, *atria*, of their houses, enclosed in wooden cases, and only brought out on solemn occasions. *Polyb.* vi. 51. There were titles and inscriptions written below them, describing the honours they had enjoyed, and achievements they had performed. *Juvenal. Sat.* viii. 6. *Plin.* xxxv. 2. Hence *Imagines* frequently stands for *Nobilitas, Sallust, Jug.* 85. *Liv.* iii. 58, and *Ceræ* for Imagines, as above, *Ovid. Amor.* i. 8. 65. Anciently this right of possessing images was peculiar to the Patricians ; but afterwards the Plebeians also acquired it when admitted to curule offices.

543. *Africa victorem.* It was usual among the Romans to confer an additional name, *Agnomen*, or *Cognomen*, upon an individual in consequence of some illustrious action or remarkable event. Thus the name *Africanus* was bestowed both upon P. Cornelius Scipio, and P. Æmilianus Scipio, (son of L. Æmilius Paulus, and adopted by the son of the great Scipio,) in consequence of their distinguished success in Africa in the second and third Punic wars. *Isauras.* P. Ser-

Aut Cretum domitas testificatur opes.
Hunc Numidæ faciunt, illum Messana superbum;
Ille Numantinâ traxit ab urbe notam.
Et mortem et nomen Druso Germania fecit:
Me miserum, virtus quàm brevis illa fuit!
Si petat à victis, tot sumat nomina Cæsar,
Quot numero gentes maximus orbis habet.
Ex uno quidam celebres, aut Torquis ademptæ,
Aut Corvi titulos auxiliaris habent.

vilius, who was proconsul of Asia during the age of Mithridates, overcame the *Isauri*, a people of Asia at Mount Taurus; he was honoured with a triumph in consequence, and received the name Isauricus.

544. *Aut Cretum.* Q. Metellus was surnamed Creticus, from his conquests in Crete. *Cretum*, for *Cretorum*.

545. *Numidæ.* A people of Africa, under the dominion of Jugurtha; in consequence of his eminent success against them during the Jugurthan war, Cæcilius Metellus was called Numidicus. *Messana.* Or *Messala*, a town in Sicily, conquered by Valerius Corvinus Max. who assumed its name.

546. *Numantina.* Numantia was a town of Spain near the sources of the river Durius, now the Douro; it was destroyed after a war of fourteen years, which, although unprotected by any fortifications, it maintained with extraordinary courage against the Romans, by Scipio Æmilianus, thence called Numantinus.

547. *Mortem et nomen.* Death and glory. *Druso.* Drusus was the brother of Tiberius and father of Germanicus, to whom the 'Fasti' are dedicated, l. 3. While engaged with the Germans between the river Sala and the Rhine, he was killed by a fall from his horse. He had been a distinguished general and signalized himself in Gaul, as in Germany, against the Rhæti and Vindelici, for which he was honoured with a triumph. He is called Germanicus, in history, a name which also distinguishes his family.

548. *Quam brevis.* Drusus was killed in the thirtieth year of his age. It would appear that Ovid is justified in this expression of his sorrow from V. Paterculus, who confers a noble panegyric upon the courage and accomplishments of Drusus.

549. *Si petat a victis, &c.* If Cæsar were to seek among the vanquished, he should assume as many names as the vast world could reckon nations.

551. *Ex uno quidam, &c.* Some derive distinguished titles, on account of a collar won, *Torquis ademptæ*, or an assisting crow, *Corvi auxiliaris*, from one, *ex uno*, adversary, or exploit. Manlius was called Torquatus, from his having vanquished a Gaul in single combat, and stripped him of his collar. When the Roman army was challenged by one of the Senones, remarkable for his strength and stature, Valerius, a military tribune under Camillus, undertook to meet him and obtained an easy victory by the aid of a crow which attacked his antagonist in the face with its beak and claws, whence Valerius received the surname Corvinus.

Magne, tuum nomen rerum mensura tuarum est;
Sed qui te vicit, nomine major erat.
Nec gradus est ultra Fabios cognominis ullus;
Illa domus meritis Maxima dicta suis.
Sed tamen humanis celebrantur honoribus omnes;
Hic socium summo cum Jove nomen habet.
Sancta vocant augusta Patres; augusta vocantur
Templa, sacerdotum rite dicata manu.
Hujus et augurium dependet origine verbi,
Et quodcunque suâ Jupiter auget ope.
Augeat imperium nostri Ducis, augeat annos;
Protegat et vestras querna corona fores.

553. *Magne.* Pompey was called Magnus, from the splendour and success of his warlike enterprises. He was the son of Pompeius Strabo, a distinguished general in the Italic war, under whom he served while a boy, and was early instructed in the military art; see Introduction to the Oration on the Manil. Law, sec 11. in M'Kay's excellent edition of the Select Orations of Cicero.

554. *Qui te vicit.* Julius Cæsar, who overcame Pompey on the plains of Pharsalia. 'Non jam Pompeii nomen populare per orbem, Nec studium belli: sed par, quod semper habemus, Libertas et Cæsar erunt.' *Lucan. Pharsal.* vii.

555. *Fabios.* Q. Fabius Maximus Rutilianus, the first of the Fabii who obtained the surname of Maximus, for lessening the power of the populace at elections. This he effected, A. U. 449, by separating the meaner class from all the tribes through which they had been dispersed by App. Claudius, and including them in the four city tribes; 'Ne humillimorum in manu comitia essent, omnem forensem turbam excretam in quatuor tribus conjecit, urbanasque eos appellavit, &c. *Liv.* ix. 46. Among these were ranked all whose fortunes were below a certain valuation, called *Proletarii,* and those who had no fortune whatever, *Capite Censi. Gell.* xvi. 10. From that time, and perhaps previously, the four city tribes were esteemed less honorable than the thirty-one rustic tribes.

558. *Nomen. Numen.* Al. 'Hoc tu per terras, quod in æthere Jupiter alto, Nomen habes; hominum tu Pater, ille Deum.' *Fast.* ii. 131.

559. *Sancta.* The hallowed rites.

560. *Sacerdotum.* Of the chief Pontiffs; by the direction and authority of the senate and people. *Rite.* In due form; by auguries, sacrifices, &c.

561. *Origine verbi.* Loca religiosa, et in quibus auguratò quid consecratur, *augusta* dicuntur, ab *aucta,* vel ab *avium gestu, gustuve.* Suet. Aug. 7.

563. *Ducis.* Augustus.

564. *Querna Corona.* This was the Corona Civica, made of oak leaves, *e Fronde querna,* hence called *Quercus civilis, Virg. Æneid,* vi. 772. It was the highest reward which could be conferred; whoever saved the life of a citizen was presented with it by the person whom he

Auspicibusque Deis tanti cognominis hæres
Omine suscipiat, quo Pater, orbis onus.
Si quis amas ritus veteres, assiste precanti:
Nomina percipies non tibi nota prius.
Porrima placantur Postvertaque, sive sorores,
Sive fugæ comites, Maenali Nympha, tuæ,
Altera, quod porro fuerat, cecinisse putatur:
Altera versurum postmodo quidquid erat.
CANDIDA te niveo posuit lux proxima templo,
Qua fert sublimes alta Moneta gradus.
Nunc bene prospicies Latiam, Concordia, turbam;
Nunc te sacratæ restituere manus.
Furius antiquum populi superator Hetrusci

had preserved, and was ever after regarded as a parent. This was one of the many honours decreed by the senate to Augustus, that a civic crown should be suspended from the top of his house, between two laurel branches, which were set up in the vestibule before the gate, symbolical of his being the constant preserver of his citizens, and the conqueror of his enemies, *Dio.* liii. 16. Hence in some of the coins of Augustus there is a civic crown, with this inscription, *ob cives servatos.* Ovid doubtless alluded to this, 'Adjice *servatis* unum Pater Optune civem, Qui procul extremo solus in orbe jacet.' *Trist.* iii. 1. 38—50.

565. *Auspicibusque Deis.* The gods being propitious. *Hæres.* Tiberius.

566. *Omine.* With the same auspices as his father. *Suscipiat.* Some allusion may be intended by this term to the apparent hesitation of Tiberius in accepting the supreme power. See N. 483.

567. *Assiste precanti.* Stand by the priest. So Horace, 'Assisto divinis.' Sat. 6, 114.

569. *Porrima—Postvertaque.* According to some, the sisters, to others, the companions of Carmenta in her flight from Arcadia; therefore they had a share in the sacrifices offered to her. Porrima was so called from her knowledge of events long past, *porro*, Gr. πρόσσω; Postverta, from her knowledge of futurity, *quod postea venturum*, or *versurum*, Gr. ὀπίσσω. *Placantur. Placatur.* Al.

570. *Maenali.* Carmenta, so called from Maenalus, a mountain in Arcadia.

573. *Te niveo posuit templo, &c.* The succeeding day, *lux proxima*, XVII. Kal. February, shrined you, fair Concord, in a marble temple, where the majestic Moneta, i. e. the noble temple of Juno Moneta, rears its lofty steps. The temple of Juno in the Capitol stood near the house of M. Manlius Capitolinus; it had a hundred marble steps. The temple of Concord was erected close to that of Juno. *Fert. Sublim. grad.* An hypallage for *Ferunt sub. grad.*

575. *Nunc.* Now that your reign has been restored, and your temple repaired, sc. by Tiberius and Livia. *Bene prospicies.* You shall look with kindness on the Latin people.

576. *Sacratæ manus.* Hallowed hands, i. e. of the priests.

577. *Furius.* M. Fur. Camillus

Voverat, et voti solverat ante fidem.
Causa, quod a patribus sumptis secesserat armis
Vulgus, et ipsa suas Roma timebat opes.
Causa recens melior: passos Germania crines
Porrigit auspiciis, dux venerande, tuis.
Inde triumphatæ libasti munera gentis;
Templaque fecisti, quam colis ipse, deæ.
Hæc tua constituit Genetrix et rebus et ara,

who conquered the Veientes, a people of Etruria. *Antiquum.* i. e. *Olim.* Formerly. *Et voti, &c.* And had of old redeemed his plighted vow.

579. *Sumptis secesserat armis.* The people demanded that one of the consuls should be chosen out of their own body, both consuls having been up to that time Patricians. After considerable dissension, the commons prevailed, and L. Sextus was made consul on the part of the people, L. Æmilius Mamercus, of the Patricians, A. U. 328. 'Annus hic erat insignis novi hominis consulatu,' &c. *Liv.* vii. Livy makes no mention of the temple of Concord at this period, but he writes that games were instituted, &c. on account of the restoration of harmony among all ranks.

580. *Ipsa suos Roma timebat opes.* So Livy, in præf. 'Eò creverit ut jam magnitudine laboret sua,' and Sallust, 'Qui labores, pericula, dubias atque asperas res facile toleraverant, iis otium divitiæ optandæ aliis, oneri miseriæque,' &c.

Perhaps allusion may be made here to the laws which were then promulgated by the Tribunes of the people against the property of the Patricians and in favour of the commons. One of them, in regard to debt, was, that the interest already paid by any debtor should be allowed as part payment of the principal, and that three years should be allowed for discharging the balance. Another was to prevent any individual becoming the proprietor of more than fifty acres of land; and a third, that Comitia should not be held for the election of military tribunes, and that one of the consuls should be chosen from the people.

581. *Passos Germania crines.* Germany lays at your feet her dishevelled hair. It was customary to shave the head of captives, to which Ovid alludes here. So also Propertius 'Africam tonsam,' for 'victam' and Ovid. *Amor.* i. 13, 'Jam tibi captivos mittet Germania crines.' Tiberius and Germanicus overran both Germany and Pannonia, and a triumph was decreed them which did not, however, take place until two years after, in consequence of the deep affliction which the city suffered at the total destruction of the Roman army under Quintilius Varus, by Arminius, a German chief. Their bodies were found six years after by Germanicus on the field of battle and buried with great pomp.

583. *Inde triumphatæ, &c.*—Thence you have offered up the treasures of a vanquished nation.

584. *Templaque fecisti.* 'Dedicavit et Concordiæ ædem, item Pollucis et Castoris suo fratrisque nomine de manubiis.' *Sueton. in Tiber. Quam colis ipse. Quæ colis ipsa.* sc. Germania. Heins.

585. *Hæc.* sc. Templa. *Constituit—et rebus.* Established

Sola toro magni digna reperta Jovis.
Hæc ubi transierint; Capricorno, Phœbe, relicto,
Per Juvenis curres signa gerentis aquam.
Septimus hinc Oriens cum se demiserit undis;
Fulgebit toto jam Lyra nulla polo.
Sidere ab hoc, ignis, venienti nocte, Leonis
Qui micat in medio pectore, mersus erit.

FERIÆ SEMENTIVÆ.

Ter quater evolvi signantes tempora Fastos,
Nec Sementiva est ulla reperta dies:
Cùm mihi, sensit enim, 'Lux hæc indicitur,' inquit
Musa; 'quid à Fastis non stata sacra petis?
'Utque dies incerta sacris, sic tempora certa;
'Seminibus jactis est ubi fœtus ager.'

with all things necessary for the due performance of the sacred rites. *Ara.* With an altar; Livia Drusilla erected one in the temple of Concord.

586. *Magni—Jovis.* Augustus, who is put on a level here with Jupiter. *Sola—digna reperta.* The poet indulges still farther this vein of extravagant compliment in his *Tristia.* ii. *Eleg.* 1.

587. *Hæc.* sc. Festa. *Capricorno.* See ii. 238. On the sixteenth of the kalends of Feb. the sun leaves Capricorn and enters the sign of Aquarius, *juvenis-gerentis aquam;* whence Aquarius is sometimes called by the poets 'Urniger.' See *Fast.* ii. 145.

589. *Septimus hinc.* On the tenth of the kalends of February Lyra sets heliacally.

591. *Sidere ab hoc.* After the setting of this constellation, sc. Lyra, on the ninth, Kal. Feb. at the approach of night, the star which is in the centre of the breast of Leo shall set cosmically.

593. *Evolvi.* I read over. So Horace, Tempora si fastosque velis evolvere mundi. *Sat.* i. 3. 112.

594. *Sementiva.* The Feriæ Sementivæ consisted in a festival, or holidays, to be observed at seed-time in order to ensure a good crop. *Nec—ulla reperta dies.* The Feriæ Sement. belonged to that class of holidays called *Conceptivæ*, which were annually appointed, (*Concipiebantur* vel *indicebantur*,) for a certain day, which, however, was changeable, by the priests or magistrates; *Nec ulla, &c.* which should have been otherwise had they come under the head of the *Stativæ* which were recorded in the Fasti and celebrated on fixed and stated, *statis*, days, in the appointed months.

595. *Sensit enim.* For she perceived the difficulty. *Indicitur.* Is appointed; sooner or later, being regulated by the season, the sowing of the seed, and also the will of the magistrates or priests.

597. *Utque, &c.* Expl. As the precise day, *dies*, for the observance of the customary rites is uncertain, so the time is sure, sc. when the ground is pregnant with the scattered seed.

State coronati plenum ad præsepe, juvenci :
Cum tepido vestrum vere redibit opus.
Rusticus emeritum palo suspendat aratrum :
Omne reformidat frigida vulnus humus.
Villice, da requiem terræ, semente peractâ ;
Da requiem, terram qui coluêre, viris.
Pagus agat festum ; pagum lustrate, coloni ;
Et date paganis annua liba focis.
Placentur matres frugum, Tellusque Ceresque,
Farre suo, gravidæ visceribusque suis.
Officium commune Ceres et Terra tuentur ;
Hæc præbet causam frugibus, illa locum.
Consortes operum, per quas correcta vetustas,
Quernaque glans victa est utiliore cibo ;
Frugibus immensis avidos satiate colonos,
Ut capiant cultûs præmia digna sui.
Vos date perpetuos teneris sementibus auctus ;

599. *Coronati.* The oxen on such occasions were allowed to repose from their daily toil; were indulged with a full crib, *plenum præsepe,* and had their horns decorated with garlands of flowers. 'Luce sacrâ requiescat, humus, requiescat arator; Et grave suspenso vomere cesset opus. Solvite vincla jugis; nunc ad præsepia debent Plena coronato stare boves capite.' *Tibull.* ii. *Eleg.* 1.

601. *Emeritum.* Having served out its time. A metaphor from soldiers who were said to be *emeritis stipendiis,* when the period of military service had expired. *Palo.* A peg. qu. *pagulus,* from Gr. πήγω, to fix.

605. *Pagus agat festum.* This was the Paganalia, (which also belonged to the Feriæ Concept.) celebrated in the villages, *in pagis,* to the tutelary gods of the rustic tribes. This festival was instituted by Servius Tullius, who also ordained that at the time of its celebration, the peasants should each pay a piece of money into the hands of the individual who presided at the sacrifices; the men a piece of one kind, the women of another, and the children of a third sort, *Dionys.* iv. 51. *Lustrate.* This purification may have been effected by burning heaps of straw as at the Palilia, or by compassing the village in solemn procession.

606. *Et date.* Present the yearly cakes upon the village altars. Every village had its own peculiar altar by direction of Servius Tullius. *Annua lib. fac. Ann. ferta vel fercta.* Burmann.

610. *Hæc.* Ceres. *Illa.* Terra.

611. *Consortes operum.* Partners in the toil by which antiquity was reformed, (*Fast.* iv. 375,) and the mast of the oak was overcome by the more wholesome food. Ceres first taught mankind the growth and use of corn, before which they used to live upon the produce of the beech and oak, &c. 'Cum prorepserunt primis animalia terris, Mutum et turpe pecus, *glandem* atque cubilia propter, Unguibus, dein fustibus, atque ita

Nec nova per gelidas herba sit usta nives.
Cùm serimus, cœlum ventis aperite serenis;
Cùm latet, æthereâ spargite semen aquâ.
Neve graves cultis Cerealia dona cavete
Agmine læsuro depopulentur aves.
Vos quoque subjectis, formicæ, parcite granis;
Post messem prædæ copia major erit.
Interea crescat scabræ rubiginis expers,
Nec vitio cœli palleat ægra seges.
Et neque deficiat macie, neque pinguior æquo
Divitiis pereat luxuriosa suis.
Et careant loliis oculos vitiantibus agri;
Nec sterilis culto surgat avena solo.

porro Pugnabant armis.' *Horat. Sat.* i. 99.

616. *Usta.* Withered. *Uro* is used to express the effect of cold as well as heat. 'Boreæ penetrabile frigus *adurat.*' *Virg. Georg.* and *Fasti.* iv. 884; and not merely by the poets but by the philosophers also. Pliny applies *aduror* to cold: "*Aduri* quoque fervore aut *flatu frigidiore,*" and again "*adusta nivibus.*"

617. *Cœlum—aperite.* Clear by the winds the surface of the sky. So Homer—'ὑπεῤῥαγη ἄσπέτος ἄιθηρ.' viii. 558.

618. *Ætherea aqua.* With rain.

619. *Graves cultis.* Injurious to the crops. *Cerealia dona.* The seed of the corn.

621. *Subjectis.* Sown. *Formicæ.* Ants. from Greek μύρμηξ Æol. and Dor. βύρμαξ, or a *ferendis micis.*

623. *Scabræ rubiginis expers.* Safe from the filthy mildew, or blight. The blight, *rubigo,* is a disease to which corn is very subject. This is called by Theophrastus ἐρυσιβη. It is generally supposed to signify the *smut,* which is a putrefaction of the ear, and turns it into a black slime. Virgil makes it a disease of the stalk, 'ut mala culmos Esset rubigo.' *Georg.* i. 151.

624. *Nec vitio, &c.* Nor let the sickly-crop be smutted by the inclemency of the weather.

625. *Neque pinguior æquo.* An excessive luxuriance of the corn was equally to be deprecated. Theophrastus mentions that in a rich soil the husbandmen mowed the young corn, and fed it down to keep it from running too much to leaf; and Virgil, 'Quid, qui, ne gravidis procumbat culmus aristis, Luxuriem segetum tenera depascit in herba.' *Georg.* i. 112.

627. *Loliis. Lolium,* (a λαῖον ὀλεειν, i. e. *segetem perdere,* vel λαῖον ὀλοον, i. e. *seges noxia.*) Darnel or tares, a weed common in corn fields. *Oculos vitiantibus.* When ground and baked, undesignedly, with the flour, it caused giddiness in the head.

628. *Avena.* The 'Ægilops' of Pliny; wild oats; they are not as some think a degenerate species of the common oats, but of a sort totally distinct; the chaff of them is hairy, and the seed small like that of grass. 'Infelix Lolium, et steriles dominantur avenæ.' *Virg. Georg.* i. 154.

Triticeos fœtus, passuraque farra bis ignem,
  Hordeaque ingenti fœnore reddat ager.
Hæc ego pro vobis, hæc vos optate, coloni;
  Efficiantque ratas utraque Diva preces.
Bella diu tenuere viros; erat aptior ensis
  Vomere; cedebat taurus arator equo.
Sarcula cessabant; versique in pila ligones,
  Factaque de rastri pondere cassis erat.
Gratia Dîs domuique tuæ, religata catenis
  Jampridem nostro sub pede bella jacent.
Sub juga bos veniat, sub terras semen aratas:
  Pax Cererem nutrit; pacis alumna Ceres.
At quæ venturas præcedet sexta kalendas,
  Hæc sunt Ledæis templa dicata Deis.
Fratribus illa Deis fratres de gente Deorum
  Circa Juturnæ composuere lacus.

629. *Triticeos fœtus.* The wheaten crops. *Triticum*, quod *tritum* est ex spicis. *Varr.* The *triticum* of the ancients was not our common wheat, but a bearded sort, hence *arista* is frequently used by the poets for wheat. Mr. Martyn mentions, in proof of the *triticum* being bearded, that all the statues and medals of Ceres which he had seen, had no other species represented on them. *Bis.* Because the corn was first dried by roasting, and then put into the oven, when ground, for bread. *Farra.* The ζεια or ζέα of the Greeks.

630. *Hordeaq.* Barley. Ovid has here incurred the censure which Virgil received from the notable critics, Bavius and Mævius, for using *hordea* in the plural number; 'Hordea qui dixit superest ut tritica dicat.' *Ingenti fœnore.* In great abundance.

632. *Utraque Diva.* Ceres and Terra.

634. *Vomere.* So the prophet Joel, "Beat your ploughshares into swords and your pruning hooks into spears." *Cedebat taurus*—'Non ullas aratro Dignus honos.' *Georg.* i. 506.

635. *Sarcula.* Hoes or rakes. *Pila.* The *pilum*, a weapon in use among the ancient Romans, was a javelin or pike, five feet and a half long, having a three square head of iron or steel, nine inches in length. *Ligones.* Spades.

636. *Cassis.* The Tuscan term for a helmet.

640. *Pax Cererem nutrit.* For 'Squalent abductis arva colonis.' *Georg.* i. 507, *Alumna.* The foster child; from *alere.*

641. *At quæ.* The sixth of the kalends of February, with us Jan. 27th, was remarkable for the dedication of a temple to Castor and Pollux, the son of Jupiter and Leda.

642. *Ledæis. Ledaicis.* Heins.

643. *Fratribus.* Castor and Pollux. *Illa.* sc. Temples. *Fratres.* Drusus and Tiberius.

644. *Juturnæ.* A fountain near the river Numicus and the Mons Albanus in Latium; called after Juturna the sister of Turnus; see supr. 413. Its waters were used

TERT. KAL. FEB. ARA PACI POSITA.

IPSUM nos carmen deducit Pacis ad aram:
Hæc erit à mensis fine secunda dies.
Frondibus Actiacis comtos redimita capillos,
Pax ades; et toto mitis in orbe mane.
Dum desint hostes, desit quoque causa triumphi:
Tu ducibus bello gloria major eris.
Sola gerat miles, quibus arma coerceat, arma;
Canteturque ferâ, nil nisi pompa, tubâ.
Horreat Æneadas et primus et ultimus orbis:
Siqua parum Romam terra timebit, amet.
Thura, sacerdotes, pacalibus addite flammis;
Albaque percussâ victima fronte cadat.
Utque domus, quæ præstat eam, cum pace perennet,
Ad pia propensos vota rogate Deos.
Sed jam prima mei pars est exacta laboris;
Cumque suo finem mense libellus habet.

in sacrifices, particularly those of Vesta; they were also said to have the power of healing diseases.

645. *Ipsum Carmen*. i. e. Carminis ratio; the plan of the Fasti. *Pacis ad aram*. The site of this altar is unknown. Claudius commenced a splendid temple consecrated to Peace, at Rome, which was finished by Vespasian.

646. *A mensis fine, &c.* On the third of the kalends of Feb. with us Jan. 30th, the Pacalia, the festival in honour of Peace, was held.

647. *Actiacis*. In reference to the celebrated naval victory, which Augustus obtained over Antony and Cleopatra, at Actium, now Azio, a town and promontory of Epirus, B. C. 31. Soon after which he closed the temple of Janus, in sign of peace.

651. *Quibus arma coerceat. Quæ bella coerc.* Excerpt. Kloek. To restrain hostile invasion.

652. *Nil nisi pompa*. Let nothing but the solemn processions, accompanying the games and festivals, be proclaimed by the fierce trumpet.

653. *Æneadas*. The Romans; descended from Æneas and the Trojans. *Et primus et ultimus orbis*. The eastern and western worlds.

655. *Pacalibus flammis*. The fires lighted upon the altar of Peace.

656. *Albaque*. The victims offered in sacrifice to the celestial gods were white, as were also the robes of the officiating priest.

657. *Utque domus, &c.* Implore the gods, who lean to pious prayers, that the house, whose boon it is, may with peace abide for ever.

P. OVIDII NASONIS

FASTORUM

LIBER II.

JANUS habet finem; cum carmine crescit et annus:
  Alter ut ît mensis, sic liber alter eat.
Nunc primùm velis, elegi, majoribus itis:
  Exiguum, memini, nuper eratis opus.
Cèrte ego vos habui faciles in amore ministros,
  Cùm lusit numeris prima juventa suis.
Idem sacra cano, signataque tempora Fastis:
  Ecquis ad hæc illinc crederet esse viam?
Hæc mea militia est; ferimus, quæ possumus, arma:
  Dextraque non omni munere nostra vacat.
Si mihi non valido torquentur pila lacerto,
  Nec bellatoris terga premuntur equi;
Nec galeâ tegimur, nec acuto cingimur ense:
  (His habilis telis quilibet esse potest:)
At tua prosequimur studioso pectore, Cæsar,
  Nomina; per titulos ingredimurque tuos.
Ergo ades, et placido paulum mea munera vultu
  Respice; pacando siquid ab hoste vacas.

1. *Janus.* The month dedicated to Janus, January.

3. *Velis.* See i. 1. 4. *Elegi.* From the Greek ἐλέγειν, a phrase peculiar to the expression of sorrow; here *elegi* means merely elegiac verses, hexameter and pentameter. *Itis. Ite.* Mazar. as in Pont. 'Ite leves elegi,' &c.

4. *Exiguum.* As much as to say that the works he had previously written were but trifling, when compared with the present, in which he embarked *velis majoribus*.

8. *Ad hæc.* i. e. To treating of sacred subjects. *Illinc.* From the object of his earlier study, sc. the *Ars Amatoria, Amores, &c.*

9. *Militia.* Employment, service.

10. *Dextraque.* My right hand is not destitute of every skill.

14. *His habilis.* Any may be conversant with such arms as these.

FEBRUARIUS.

Februa Romani dixêre piamina Patres:
Nunc quoque dant verbo plurima signa fidem.
Pontifices ab Rege petunt et Flamine lanas,
Queis veteri linguâ Februa nomen erat.
Quæque capit lictor domibus purgamina tersis,
Torrida cum micâ farra, vocantur idem.
Nomen idem ramo, qui cæsus ab arbore purâ,
Casta sacerdotum tempora fronde tegit.
Ipse ego Flaminicam poscentem februa vidi;
Februa poscenti pinea virga data est.
Denique quodcunque est, quo pectora nostra piamur,

19. *Februa.* Expiations, *piamina,* were called, according to Varro, in the Sabine tongue, *Februa,* from *fervere.* Hence the second month was called *February,* because it was the time appointed for the purifications, &c.

21. *Ab rege.* From the Rex sacrificulus, see supr. i. 333. *Flamine.* The Flamines, so called from a cap or fillet, *filum* or *pileum,* which they wore on their head, were the priests of particular deities; the chief among them was the Flamen Dialis, mentioned in the text, the priest of Jupiter, who was distinguished by a *lictor, sella curulis,* and *toga prætexta,* and enjoyed from his office the privilege of sitting in the senate. This situation was one of considerable dignity, *Maximæ dignationis inter* xv. *flamines.* Fest. The dress of the Flamines in general, consisted of a purple robe called *læna,* which seems to have been thrown over their *toga,* and a conical cap called *apex.* Lucan. i. 604. *Lanigerosque apices. Virg. Æneid,* viii. 664. *Lanas.* When the victims were killed, two youths, of noble families, touched their faces with a sword dipped in the blood, then some of the attendants ran up, and washed away the stain with a piece of wool soaked in milk. Hence the name *februa,* i. e. cleansing or purifying, was given to the wool, *lana.*

23. *Lictor.* Of the Flamen Dialis, called Flaminius. *Domibus.* The house of the Flamen Dial. which the lictor purified with a salted cake. *Torrida cum mica farra,* i. e. *Far tostum comminutum, et sale mistum.*

25. *Nomen idem.* sc. Februa. *Ramo.* A branch of the pine. See infr. 28. *Arbore pura.* A tree untouched by the axe, or used for sacred purposes. 'Pura laurea.' *Propert.*

27. *Flaminicam.* The wife of the Flamen Dialis. She could never be divorced, and if she died, the Flamen resigned his office, because he could not perform certain sacred rites without her assistance. *Plutarch Q. Rom.* 49.

28. *Pinea. Spinea.* Heins. *Laurea.* Hamburg. The reading, *spinea,* is supported by the impression known to have been entertained by the ancients, that the "thorn" had a peculiar charm against evil of every description. This subject is alluded to more fully in the sixth Book of the Fasti.

Hoc apud intonsos nomen habebat avos.
Mensis ab his dictus, sectâ quia pelle Luperci
Omne solum lustrant, idque piamen habent;
Aut quia placatis sunt tempora pura sepulchris,
Tunc cùm ferales præteriere dies.
Omne nefas omnemque mali purgamina causam
Credebant nostri tollere posse senes.
Græcia principium moris fuit; illa nocentes
Impia lustratos ponere facta putat.
Actoriden Peleus, ipsum quoque Pelea Phoci

30. *Intonsos.* Unshaven, used here for *antiquos.* 'Non ita Romuli Præscriptum et intonsi Catonis auspiciis.' *Horat. Od.* ii. 15. A barber was first introduced into Rome by Ticinius Mena, A.U. 654. *Plin. N. H.* vii. 59.

31. *Mensis.* The month, February. *Ab his.* sc. Februis. *Luperci.* The priests of Pan, the god of shepherds; so called from *lupus,* a wolf, because Pan was supposed to protect the flocks from wolves. *Serv. in Virg. Æneid,* viii. 343. Hence the place where he was worshipped, was called Lupercal, and his festival, Lupercalia, which was celebrated during this month. See inf. 333. The *Luperci* ran through the city naked, whence *omne solum lustrant,* having only a girdle of goats' skins round their waist, and thongs of the same in their hands, *secta pelle,* with which they struck whomsoever they met; particularly married women, who were hence supposed to be rendered prolific. There were three companies, *sodalitates,* of the Luperci; two ancient, called Fabiani and Quintiliani, (a Fabio et Quintilio præpositis suis, *Fest.*) and a third called Julii, in honour of Julius Cæsar, over which Antony was the first to preside. See *Cic. Phil.* ii. 34, 43. As the Luperci were the most ancient order of priests, said to have been instituted by Evander, *Liv.* i. 5, so they continued the longest, not having been abolished until the time of Anastasius, who died A.D. 518.

32. *Idque piamen habent.* And consider that, i. e. their running up and down the city, an expiation.

33. *Aut quia placatis, &c.* In the month of February they not only offered sacrifices to atone for the living, but also to expiate or appease the dead: had they neglected the latter, they believed that the names of the departed would not rest in their tombs, but by wandering abroad infect the air with pestilence, &c. Hence, *placatis tempora pura, &c.*

34. *Ferales.* (A *ferendis* ad tumulum epulis, vel a *ferendis* pecudibus, *Fest.*) The Dies ferales, were the days upon which the sacrifices and oblations for the dead were made. 'Feralia munera.' *Ovid Trist.* iii. 3, 81. 'Cæna feralis,' *Juvenal,* v. 85. See infr. 419—456.

37. *Græcia.* The custom was borrowed from the Greeks. *Illa.* sc. Greece, thinks that the guilty being purified, lay aside, are absolved from, their impious crimes.

39. *Actoriden.* The grandson of Actor, Patroclus, the son of Menœtius by Sthenele, called also Philomela, or Polymela. He was obliged to fly from Opus, where his father reigned, on ac-

Cæde per Æmonias solvit Acastus aquas.
Vectam frænatis per inane draconibus Ægeus
Credulus immeritâ Phasida fovit ope.
Amphiaraïdes Naupactoo Acheloo,
'Solve nefas,' dixit: solvit et ille nefas.
Ah nimiùm faciles, qui tristia crimina cædis
Flumineâ tolli posse putetis aquâ!
Sed tamen (antiqui ne nescius ordinis erres)

count of his having accidentally murdered Clysonomus, the son of Amphidamus, and retired to the court of Peleus, king of Phthia, father of Achilles, where he was kindly received. The sequel of his history is well known. *Pelea.* King of Thessaly, son of Æacus and Endeis, the daughter of Chiron. Having been accessory to the death of his brother Phocus, he was obliged to leave his father's dominions, and sought refuge in Iolchos, a town of Magnesia in Thessaly, of which Acastus was then sovereign, who purified Peleus of his crime with the usual ceremonies. Others have given a different account of the matter, for which see Class. Dic. *Peleus.*

40. *Æmonias.* Thessalian; so called either from Hæmus, see supr. i. 390, or Hæmon, the son of Deucalion. *Hæmonidas.* Zulich. *Solvit.* Absolved.

41. *Per inane.* Through the air. *Draconibus.* With bridled dragons; Τοιόνδ' ὄχημα πατρὸς Ἥλιος πατὴρ· Δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός· *Eurip. Med.* 1318–1319, and *Schol. in loc.* ὀχουμένη δρακοντείοις ἅρμασι. *Horat. Epod.* iii. 13. Hoc delibutis ulta donis pellicem Serpente fugit alite. *Seneca Med.* 1022. Squamosa gemini colla serpentis jugo Summissa præbent. *Ægeus.* King of Athens, son of Pandion. He was persuaded by Medea to promise her an asylum in his kingdom after she had revenged herself upon Jason. *Eurip. Med.* 710, hence *credulus.*

42. *Immerita—ope.* An aid which she did not deserve, from the destructive use to which she applied it. *Phasida.* Medea, so called from Phasis, a river of Colchis, where she was born; by this river the Argonauts went up the country to obtain the golden fleece. See Class. Dic. *Medea, Jason, and Argonautæ.*

43. *Amphiaraides.* Alcmæon, son of the seer Amphiaraus; who, concealing himself that he might not be obliged to accompany the Argives in their expedition against Thebes, where he knew he was destined to perish, was betrayed by his wife Eriphyle. She was bribed by Polynices, with a golden necklace, to discover his retreat, and Amphiaraus was compelled to go to the war, having first charged his son to revenge his death. When Alcmæon received the news of his father having fallen, he murdered his mother, for which he was persecuted by the Furies until purified by the river Achelous.

— *Naupactoo Acheloo.* A river of Acarnania, which rises in Mount Pindus, and dividing Ætolia from Acarnania, falls into the Sinus Corinthiacus. It is called Naupactous, from Naupactus, a town of Ætolia, which derived its name from the ship-building carried on there; now called Lepanto.

Primus, ut est, Jani mensis et antè fuit.
Qui sequitur Janum, veteris fuit ultimus anni:
Tu quoque sacrorum, Termine, finis eras.
Primus enim Jani mensis, quia janua prima est:
Qui sacer est imis Manibus, imus erat.
Postmodo creduntur spatio distantia longo
Tempora bis quini continuâsse Viri.

KAL. FEB. ÆDES SOSPITÆ DICATA.

PRINCIPIO mensis Phrygiæ contermina Matri
Sospita delubris dicitur aucta novis.
Nunc ubi sint illis, quæris, sacrata Kalendis
Templa Deæ? longo procubuere die.
Cætera ne simili caderent labefacta ruinâ
Cavet sacrati provida cura Ducis;
Sub quo delubris sentitur nulla senectus:

48. *Antè.* Formerly; i. e. in the time of Numa Pompilius, for the year of Romulus began with March. See i. 39.

49. *Qui sequitur Janum.* February was the last month of the old year, because the purifications &c. took place in this month, and also the festival of the god Terminus. See infr. 525.

51. *Janua.* Over which Janus presided.

52. *Imus.* The last.

53. *Postmodo creduntur, &c.* i. e. The Decemviri are supposed subsequently to have joined in immediate succession the periods, *tempora*, sc. *January* and *February*, separated by a considerable interval, *spatio distantia longo*, having in the time of Numa been considered the beginning and ending of the year. It was determined, A. U. 299, by a decree of the senate and the order of the people, that three ambassadors should be sent to Athens to copy the celebrated code of laws by Solon and to examine the institutions, customs, and laws of the other states in Greece. *Liv.* iii. 31. Upon their return, ten men, *Decemviri*, were chosen from among the Patricians, with supreme power, and without the liberty of appeal, to draw up a body of laws, *legibus scribendis*, all the other magistrates having previously abdicated their offices, *Liv.* iii. 32, 33. They made the alteration in the kalendar mentioned in the text.

55. *Principio.* On the kalends of February. *Phrygiæ—Matri.* Cybele. See infr. *Fast.* iv. 179, et seq. *Contermina.* Close to, sc. on the Palatine hill, where the temple of Cybele stood.

56. *Sospita.* The Preserver. Juno was worshipped under this title; from *sospes*, th. σώζω. *Aucta.* Enriched. It does not appear by whom this temple was built.

57. *Nunc ubi sint illis, quæris. Nunc ubi sunt illis quæ sunt.* Ursin. Patav. *Illis kalendis.* So *Fast.* iii. '*Nonis* sacrata quod *illis* Templa patent,' and *Fast.* iv. 'Pinguia cur *illis* gustantur larda *kalendis*.'

58. *Longo procubuere die.* Have sunk to ruin through time.

60. *Ducis.* Augustus.

Nec satìs est homines, obligat ille Deos.
Templorum positor, templorum sancte repostor,
Sit Superis, opto, mutua cura tuî.
Dent tibi cælestes, quot tu cælestibus, annos;
Proque tuâ maneant în statione domo.

LUCARIA.

Tum quoque vicini lucus celebratur Asyli;
Quà petit æquoreas advena Tibris aquas.

SACRA VESTÆ ET TONANTIS.

Ad penetrale Numæ, Capitolinumque Tonantem,
Inque Jovis summâ cæditur arce bidens.

62. *Nec satis est homines.* sc. *obligare. Obligat ille Deos.* He endears the gods to him by his pious attention.

63. *Positor.* Founder. *Repostor. Refector.* Casaub. ad *Suet. Neapol.* Restorer. So Suetonius, 'Principes viros sæpe hortatus est, ut pro facultate quisque monùmentis *vel novis, vel refectis et excultis* Urbem adornarent; multaque a multis extructa sunt,' &c. The taste of Augustus was no less displayed in the number and magnificence of various other besides sacred edifices.

66. *Maneant in statione,* i. e. *Excubent.* Keep watch.

67. *Tum.* On the kalends of February. This consecrated grove *lucus*, or asylum, in honour of which the *Lucaria* were celebrated by a procession to the place, lay between the Via Salaria and the Tiber. By some it is said to have been the asylum which Romulus opened, in imitation of the Greeks, as a refuge from punishment for crime; by others, to have been the retreat to which the Romans betook themselves in their flight from the Gauls. *Asyli.* From Gr. *α* and *σύλη*. *Helemi.* Heins. as in *Fast.* vi. 'Adjacet antiquus Tiberino lucus Helemi.'

68. *Advena.* The Tiber is so called because it rises in the Apennines, and flows thence to Rome. *Aquas.* The Tuscan sea into which the Tiber is emptied.

69. *Ad penetrale Numæ.* The temple of Vesta, beside the palace of Numa, 'Ire dejectum momenta Regis Templaque Vestæ. *Horat. Od.* i. 2. 15—16. *Capitolinumque Tonantem.* The temple of Jupiter Tonans, built by Augustus in the Capitol. *Jovis summa arce.* The temple of Jupiter Opt. Max. The Arx Capitolina is distinguished also by Livy and other writers from the Capitol. *Arx Summa, κατ' ἐξοχήν,* as *Fast.* vi. 'Arce quoque in Summa Junoni templa Monetæ.'

70. *Bidens.* Qu. *Duidens,* or from *Biens.* i. e. *Biennis.* A sheep so called, because at two years old it had two of the front teeth longer than the rest, and was then considered fit for sacrifice.

Sæpe graves pluvias adopertus nubibus auster
  Concitat, aut positâ sub nive terra latet.

QUART. NON. FEB. OCCIDUNT LYRA ET LEO.

Proximus Hesperias Titan abiturus in undas,
  Gemmea purpureis cùm juga demit equis;
Illa nocte aliquis, tollens ad sidera vultum,
  Dicet, 'Ubi est hodie, quæ Lyra fulsit heri?'
Dumque Lyram quæret, medii quoque terga Leonis
  In liquidas subitò mersa notabit aquas.

TERT. NON. FEB. OCCIDIT DELPHIN.

Quem modò cælatum stellis Delphina videbas,
  Is fugiet visus nocte sequente tuos.
Seu fuit occultis felix in amoribus index;
  Lesbida cum domino seu tulit ille lyram.
Quod mare non novit, quæ nescit Ariona tellus?
  Carmine currentis ille tenebat aquas.
Sæpe, sequens agnam, lupus est hâc voce retentus;
  Sæpe avidum fugiens restitit agna lupum:
Sæpe canes leporesque umbrâ cubuere sub unâ;
  Et stetit infestæ proxima cerva leæ.
Et sine lite loquax cum Palladis alite cornix

71. *Auster.* Qu. *Hauster,* quia *haurit* aquas. The south wind, enveloped in clouds, causes the heavy rains. Hence called by the poets 'nubilus,' 'humidus,' 'pluvius,' 'udus,' 'imbrifer.'

73. *Proximus, &c.* On the evening of the second of February. *Titan.* The sun.

74. *Gemmea–juga.* The jewelled collars.

77. *Dumque Lyram quæret.*—Lyra and Leo both set on the fourth of the Nones, the second of February, but Leo in the morning and Lyra in the evening. *Medii quoque terga.* The hindmost half, for the foremost had already set. i. 591. Constellations, consisting of a number of widely scattered stars, set gradually.

79. *Cælatum stellis.* Studded with stars, of which there are nine in the constellation of the Dolphin. *Stella* and *Sidus,* the one a singular star, the other a constellation, differ in this respect like ἀστὴρ and ἄστρον. So Suidas, ἀστὴρ ἄστρου διαφέρει, ὁ μὲν ἀστὴρ ἕν τι ἔστι, τὸ δὲ ἄστρον ἐκ πολλῶν συνέστηκεν. *Delphina.* See i. 407.

80. *Fugiet visus.* Shall set.

81. *Seu fuit, &c.* See i. 407. sub. fin.

82. *Cum domino.* With Arion who was born in Methymna a town of Lesbos.

89. *Et sine lite.* Because the crow and the owl, *Palladis ales,* so called from being sacred to Minerva, are generally at variance. *Ælian. Hist. Animal.* iii. 9.

Sedit; et accipitri juncta columba fuit.
Cynthia sæpe tuis fertur, vocalis Arion,
Tanquam fraternis obstupuisse modis.
Nomen Arionium Siculas impleverat urbes,
Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppim conscendit Arion,
Atque ita quæsitas arte ferebat opes.
Forsitan, infelix, ventos undamque timebas;
At tibi nave tuâ tutius æquor erat.
Namque gubernator destricto constitit ense,
Cæteraque armatâ conscia turba manu.
Quid tibi cum gladio? dubiam rege, navita, pinum;
Non sunt hæc digitis arma tenenda tuis.
Ille metu vacuus, 'Mortem non deprecor,' inquit:
'Sed liceat sumptâ pauca referre lyrâ.'
Dant veniam, ridentque moram: capit ille coronam,
Quæ possit crines, Phœbe, decere tuos.
Induerat Tyrio bis tinctam murice pallam:
Reddidit icta suos pollice chorda sonos.
Flebilibus veluti numeris canentia durâ
Trajectus pennâ tempora cantat olor.

91. *Cynthia.* Diana, so called from Cynthus, a mountain of Delos, so high as to overshadow the whole island. On it Latona gave birth to Apollo and Diana.

92. *Fraternis–modis.* At the melodious strains of her brother Apollo.

93. *Nomen Arionium, &c.* Arion's fame had spread through the Sicilian cities, and Italy was charmed with his lyric minstrelsy.

94. *Ausonis ora.* Italy, so called from Auson, son of Ulysses and Calypso, from whom the Ausones, a people of Italy, descended.

95. *Puppim.* A Corinthian vessel.

96. *Quæsitas arte opes.* The wealth acquired by his musical skill.

101. *Quid tibi, &c.* The poet apostrophises the helmsman.—*Dubiam pinum.* The frail bark.

105. *Ridentque moram.* Ridicule the nature of the respite he required.

107. *Tyrio bis tinctam murice.* The Dibapha, from Gr. δὶς and *βάπτω, to dye twice.* Tyre was famous for the brilliancy of its purple dye, which was said to be obtained from the juice of a shell-fish, *murex. Pallam.* Properly the outer robe of a woman, 'Pallam signis auroque rigentem, Et circumtextum croceo velamen acantho, Ornatus Argivæ Helenæ.' *Virg. Æneid,* i. 648; but it was worn also by musicians and actors. *Suet. Calig.* 54. *Ovid. Art. Amat.* iii. 1–12; derived either from *ψάλλω,* or *quod* palam *et foris gerebatur, Varr.* L. L. iv. 30.

108. *Suos sonos.* Its harmonious tones.

110. *Trajectus penna, &c.* 'As the swan chants its mournful numbers having its grey temples pierced by the cruel feathered dart.' According to some com-

Protinus in medias ornatus desilit undas:
  Spargitur impulsâ cærula puppis aquâ.
Inde (fide majus) tergo Delphina recurvo
  Se memorant oneri supposuisse novo.
Ille sedens citharamque tenet, pretiumque vehendi
  Cantat, et æquoreas carmine mulcet aquas.
Dî pia facta vident; astris Delphina recepit
  Jupiter, et stellas jussit habere novem.

PRID. NON. FEB. AUGUSTUS CÆSAR PATER PATRIÆ DICTUS.

Nunc mihi mille sonos, quoque est memoratus Achilles,
  Vellem, Mæonide, pectus inesse tuum,
Dum canimus sacras alterno pectine Nonas;
  Maximus hinc Fastis accumulatur honos.

mentators, the *penna* should be understood of a quill, which is said to be found sometimes driven into the brain of aged swans. If the distich is genuine at all, the former appears to be the less fanciful interpretation.

> That eagle's fate and mine are one,
> Which on the shaft that made him die,
> Espy'd a feather of his own,
> Wherewith he wont to soar on high.
> *Waller.*

111. *Ornatus.* Equipped, sc. Pallâ purpureâ.

113. *Inde.* Forthwith. *Fide majus.* Beyond belief. *Tergo, &c.* They say that the Dolphin, with arched back, placed himself beneath the unwonted burden. To this Propertius alludes, ii. *Eleg.* 25. 'Sed tibi subsidio Delphinum currere vidi, Qui puto Arioniam vexerat ante lyram.'

115. *Ille sedens, &c.* He, seated, holds the harp, and in requital for his carriage sings, and sooths with song the waters of the deep. *Citharam*, Gr. κιθάρα, from κινεῖν τὸ ἐρᾶν, *quia movet amorem.*

117. *Di pia facta vident.* The gods regard deeds of mercy.

119. *Nunc mihi, &c.* Would I had now a thousand tongues and your genius, Homer, by which Achilles has been handed down to fame! *Pectus.* So Gr. φρένες, means *præcordia* or *prudentia.*

120. *Mæonide.* Homer, so called from Mæonia, a town of Lydia, at the foot of Mount Tmolus, where he is supposed to have been born, or according to others, from his father Mæon.

121. *Dum canimus, &c.* While with alternate quill we celebrate in song the hallowed nones. *Sacras.* Consecrated by public consent, Augustus having received on this day the title, Pater Patriæ. *Sueton,* ii. 58. This occurred A. U. 758, seven years after his thirteenth consulate. *Alterno,* sc, In elegiac verse. *Pectine. Pecten,* called also *plectrum,* the quill with which stringed instruments, especially wire-strung, were played. It is still used abroad with the mandolin. *Nonas.* The nones were not always so distinguished, see. i. 57.

122. *Maximus, &c.* Hence the greatest share of glory is heaped upon the Fasti, sc. by their recording the praises of Augustus

Deficit ingenium, majoraque viribus urgent ;
 Hæc mihi præcipuo est ore canenda dies.
Quid volui demens elegis imponere tantum
 Ponderis ? heroi res erat ista pedis.
Sancte Pater Patriæ ; tibi Plebs, tibi Curia nomen
 Hoc dedit, hoc dedimus nos tibi nomen Eques.
Res tamen antè dedit, serò quoque vera tulisti
 Nomina ; jam pridem tu Pater orbis eras.
Hoc tu per terras, quod in æthere Jupiter alto,
 Nomen habes ; hominum tu Pater, ille Deûm.
Romule, concedas ; facit hic tua magna tuendo

and the rites ordained on his account.

123. *Deficit ingenium.* So Horace, ‘ Cupidum, pater optime vires deficiunt.’ *Sat.* ii. 1. 12. *Majoraque viribus.* Too great for my ability.

124. *Præcipuo ore.* In a distinguished strain.

125. *Elegis.* Because from their nature unsuited to the grandeur of epic poetry.

126. *Heroi, &c.* Which was a subject for heroic measure, sc. hexameter verse.

127. *Pater Patriæ.* This title was first conferred upon Cicero by the senate, either by the advice of Cato, *Appian. B. Civ.* ii. 431, or of Catulus, *Cic. Pison,* 3, after his suppression of Catiline's conspiracy ; ‘ Roma patrem Patriæ Ciceronem libera dixit.’ *Juvenal,* viii. 244. It was next decreed to Julius Cæsar, *Suet.* 76, some of whose coins are stlll extant with the inscription. Cicero proposed that it should be given to Augustus, while yet very young, *Phil.* xiii. 11. The title, Pater Patriæ, denoted chiefly the paternal affection which it was incumbent on the emperors to entertain towards their subjects ; and also that power which, by the Roman law, a father could exercise over his children. *Dio.* liii. 18. *Senec. Clem.* i. 14. Augustus is said to have been anxious to be called Romulus, that he might be considered the second founder of the city ; see supr. 63, but he gave up the idea lest he should be suspected of aiming at sovereign power ; Dio. liii. 16 ; and accepted the title Augustus, which was proposed in the senate to be conferred upon him by Munatius Plancus ; *Suet. Aug.* 7. Servius says that Virgil in allusion to the desire mentioned above, describes him under the name of Quirinus. *Æneid,* i. 296. *Georg.* iii. 27. *Curia.* The Senate, so called from their place of meeting. Anciently there were only three places where the Senate used to be convened, *Curiæ* or *Senacula ;* two within the city, and the temple of Bellona outside it. Afterwards the number was increased, and they assembled in the temples of Jupiter Stator, Apollo, Mars, &c. The *Curiæ* were consecrated as temples by the augurs, but not to any particular deity.

128. *Eques.* The Equestrian order to which Ovid belonged, *nos dedimus, &c.*

129. *Res tamen, &c.* Reality however, conferred the title previously, i. e. Augustus was in fact deserving of the appellation before it was publicly bestowed.

130. *Orbis. Urbis.* Heins.

133. *Concedas.* Give way, acknowledge your inferiority.

Mœnia; tu dederas transilienda Remo.
Te Tatius, parvique Cures, Cæninaque sensit;
Hoc duce, Romanum est solis utrumque latus.
Tu breve nescio quid victæ telluris habebas;
Quodcunque est alto sub Jove, Cæsar habet.
Tu rapis; hic castas, Duce se, jubet esse maritas:
Tu recipis luco, submovet ille nefas.
Vis tibi grata fuit; florent sub Cæsare leges:

134. *Tu dederas transilienda Remo.* You left them liable to be vaulted over by Remus. See *Fast.* iii. 70.

135. *Te Tatius, &c.* The conquests of Romulus were confined to the countries adjacent to Rome. He overthrew the Sabines, Cæninenses; whose king Acron he slew and obtained the first *spolia opima;* Antenates, and Veientes. At his death, however, the empire was bounded by eighteen miles distance from the city. *Tatius.* King of the Sabines; afterwards joint sovereign with Romulus. *Virg. Æneid*, viii. 639. *Cures.* An inconsiderable town of the Sabines; the birth place of Numa; 'Curibus parvis et paupere terra Missus in imperium magnum.' *Virg. Æneid*, vi. 812. *Cænina.* A town of the Sabines.

136. *Hoc duce.* Augustus; see *Virg. Æneid*, vi. 725. The limits which he set to the Roman empire, and which in his will he advised his successors not to exceed, *Tacit. Ann.* i. 11. *Dio.* lvi. 33, 41, were the Atlantic ocean on the west, and the Euphrates on the east; on the north the Danube and the Rhine; and on the south, the cataracts of the Nile, and the desarts of Africa and Mount Atlas; including the whole Mediteranean sea, and the best part of the then knowu world, so that the Romans were not without foundation called 'Rerum domini,' *Virg. Æneid*, i. 282, and Rome itself, 'Lux orbis terrarum, atque arx omnium gentium.' *Cic. Cat.* iv. 6. 'Septem URBS alta jugis quæ toti præsidet orbi.'—*Propert* ii. 11. 57. *Utrumque latus.* The eastern and western hemisphere.

137. *Tu*, Romulus. *Victæ Tellaris.* supr. 135.

139. *Rapis.* See *Fast.* iii. 197. *Castas-esse maritas.* In the later period of the Roman Republic the same liberty of divorce was exercised by the women as by the men. Some think that this privilege was permitted them by the law of the Twelve Tables, in imitation of the Athenians, *Plutarch. in Alcibiad.* It would appear otherwise, however, as they could not exercise this right even in the time of Plautus; *Mercat.* iv. 6, except so far as that a woman, when her husband was absent for a certain time, might have been at liberty to marry another, *Plaut. Stich.* i. 1. 29. Afterwards some women deserted their husbands so frequently, that Seneca says they reckoned their years not from the number of consuls, but of husbands, *De Benef.* iii. 16. So, Juvenal; 'Fiunt octo mariti quinque per autumnos,' vi. 228. Martial. vi. 7, often without any just cause, *Cic. Fam.* viii. 7. Augustus is said to have restricted this license of *Bona gratia* divorces as they are called, *Suet. Aug.* 34, hence *castas, &c.*

140. *Luco.* Alluding to the Asylum opened by Romulus; see

Tu Domini nomen, Principis ille tenet.
Te Remus incusat; veniam dedit hostibus ille:
Cælestem fecit te Pater; ille Patrem.

AQUARIUS ORITUR.

Jam puer Idæus mediâ tenus eminet alvo;
Et liquidas misto nectare fundit aquas.
En etiam, si quis borean horrere solebat,

supr. n. 67. *Submovet ille nefas.* So Horace, 'Evaganti fræna licentiæ Injecit, amovitque culpas, Et veteres revocavit artes.' *Od.* iv. 15.

142. *Domini.* Augustus would not allow himself to be called *Dominus, Suet.* 53. nor Tiberius, *Id.* 27, because that word properly signifies *a master of slaves, qui domi præest vel imperat; Ter. Eun.* iii. 2, 33. *Dio.* liii. 44. *Principis.* i. e. *Princeps Senatûs;* Imperator, *Id.* xliii. 44, Cæsar, *Id.* xlvi. 47, were among the titles conferred upon Augustus.

144. *Pater.* Mars, the reputed father of Romulus. The poet means to say that Romulus was ranked among the deities on his father's account, whereas Augustus *cœlestem fecit patrem,* caused his father, sc. by adoption, Julius Cæsar, to be ranked among the gods and paid him divine honours.

145. *Puer Idæus.* Ganymede, son of Tros, king of the Trojans. While hunting on Mount Ida in Phrygia he was carried up to heaven by Jove's eagle, *Virg. Æneid,* v. 254. *Horat. Od.* iv. 4, 1. et seq. where he took the place of Hebe as cup bearer to the gods. Apollonius asserts that he was raised to this dignity on account of the remarkable beauty of his person, *Argonaut,* iii.; Xenophon and others attribute his elevation to his mental endowments, *Xen. in Sympos.* Accordingly his name may be derived either from Gr. *γάνυμι, gaudeo,* or *ἄγαν* and *νὺ, intens.* and *μῆδος, consilium.* Ganymede was enrolled among the signs of the Zodiac under the title of Aquarius. For an explanation of the probable import of the fable regarding Ganymede, see *Cic. Tusc. Disp.* iii. *Media tenus–alvo.* Rises to the waist.

146. *Et liquidas.* So Virg. 'Extremoque irrorat Aquarius anno.' *Georg.* iii. 304. 'Inversum contristat Aquarius annum.' *Horat. Sat.* i. 1. 36.

'And fierce Aquarius stains the inverted year.'—*Thomson's Winter.*

147. *Borean.* Gr. *βοῤῥέας.* The north wind, called by the Latins Aquilo. Boreas was personified by the poets, some of whom make him the son of Astraeus and Aurora, others the son of the river Strymon. He carried away Orithyia, daughter of Erectheus king of Athens, of whom he became enamoured, having seen her gathering flowers on the banks of the river Cephisus, and brought her to Thrace, where he dwelt in a cave;

Ἥμενος ὑψηλῆς κορυφῆς ἔπι Θρηΐκος Αἵμου.
Θοῦρος Ἄρης ἐφύλασσε σὺν ἔντεσι, τὼ δὲ οἱ ἵππω
Ἑπτάμυχου Βορέαο παρὰ σπέος ηὐλίζοντο.

Callimach. in Lavacr. Del.

He had by Orithyia two sons, Zetes and Calais, who joined the

Gaudeat; a zephyris mollior aura venit.
Quintus ab æquoreis nitidum jubar extulit undis
Lucifer, et primi tempora veris eunt.
Ne fallare tamen; restant tibi frigora, restant:
Magnaque discedens signa relinquit hiems.
Tertia nox veniat: Custodem protinus Ursæ
Adspicies geminos exseruisse pedes.
Inter Hamadryadas, jaculatricemque Dianam,

Argonatus in their expedition to Colchos.

148. *Zephyris.* Derived from Gr. *ζωὴν φέρειν*, *vitam ferre.* The west wind; the *Favonius* of the Latins. According to the poets, Zephyrus was the son of Astræus and Aurora. He married a nymph called Chloris or Flora, by whom he had a son called Carpos. Flowers and Fruits are said to have been produced by the genial softness and sweetness of his breath. He is also described as the harbinger of spring and love; 'It ver, et Venus, et Veneris prænuntius ante, Pennatus graditur Zephyrus vestigia propter.' *Lucret.*

'When first the soul of love is sent abroad,
Warm thro' the *vital air*, and on the heart
Harmonious seizes.
Thom. Spring. 579.

Mollior aura.

'Forth fly the tepid airs; and unconfin'd.
Unbinding earth, the moving softness strays.'
Id. Spring, 32.

Mitior aura, Al.

149. *Quintus.* On the fifth of the ides, the ninth of February.

150. *Lucifer.* Gr. *Φωσφορος.* The planet Venus, or morning star; called Hesperus, when it appears after sunset in the west. According to some mythologists, Lucifer was the son of Jupiter and Aurora. In the text, Lucifer stands for *dies. Quintus ubi æquoreis nitidum jubar exerit aquis Cynthius, en primi tempora veris eunt.* Heins.

151. *Restant tibi frigora.*

'As yet the trembling year is unconfirm'd,
And winter oft at eve resumes the breeze,
Chills the pale morn, and bids the driving sleets
Deform the day delightless.'—
Thomson's Spring, 18.

153. *Tertia nox.* The third of the ides. *Custodem-Ursæ.* Arctophylax, from Gr. *ἄρκτον φυλάττειν*, *quia Arcton* vel *ursam custodit*, or Bootes, a constellation into which Arcas, the son of Jupiter and Callisto, was changed.

154. *Geminos exseruisse pedes.* Consequently on the third of the ides, Arcturus, between the legs of Bootes, becomes visible. It is a star of the first magnitude, near the tail of Ursa Major, whence the name Arcturus is derived, from Gr. *ἄρκτος*, *ursa*, and *οὐρὰ*, *cauda.*

155. *Hamadryadas.* From the Greek, *ἅμα*, *simul*, and *δρῦς*, *quercus.* Nymphs who presided over trees, with which they were said to live and die. It is reported of Arcas, see supr. 153, that while engaged in the chace, he found a Hamadryad in danger of perishing, in consequence of the tree which she inhabited being nearly carried away by the violent current of a river. Arcas changed its course, and the nymph, Prospelea, grateful for her safety, married her deliverer, and bore him two sons, Elatus and Aphidas. *Jaculatricem* 'Ἰοχέαιραν. Hom.

G 2

Callisto sacri pars fuit una chori.
Signa propinqua micant. Prior est, quam dicimus Arcton :
Arctophylax formam terga sequentis habet.
Sævit adhuc, canamque rogat Saturnia Tethyn,
Mænaliam tactis ne lavet Arcton aquis.
Idibus agrestis fumant altaria Fauni,
Hic ubi discretas insula rumpit aquas.

156. *Callisto.* Daughter of Lycaon, king of Arcadia. See infr. n. 157. *Pars una.* One, i. e. Callisto was one of the sacred band consisting of Hamadryads, and their leader, the archeress Diana.

157. *Signa.* The constellations Arctophylax and Arctus, or Great Bear. Callisto was changed into a bear by Juno who was jealous of her having attracted the attention of Jupiter by her singular beauty. While in this form on earth she was near being killed by her son Arcas, who met her when hunting in the woods; Jupiter then placed her as a constellation in the heavens. *Propinqua micant.* Shine close to each other.

159. *Sævit adhuc.* She, sc. Saturnia, is still incensed. So Virgil, ‘ Sævæ memorem Junonis ob iram.’ *Æneid*, i. 4. *Canamque—Tethyn.* Tethys was the daughter of Uranus and Terra, and wife of Oceanus. She was considered the mother of the deities, hence, *canam* and Oceanus the father *'Ωκεανόν τε, θεῶν γένεσιν, καὶ μητέρα* Τηθὺν. *Iliad*, xiv. 302.

160. *Mænaliam.* From Mænalus a mountain of Arcadia where Callisto was born. *Ne lavet.* So Virgil, ‘ Arctos Oceani metuentes æquore tingi.’ *Georg.* i. 246.

Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,
Ἥτ' αὐτοῦ στρέφεται, καὶ τ' Ὠρίωνα δοκεύει.
Οἴη δ' ἄμμορός ἐστι λοετρῶν ὠκεανοῖο.
Iliad xviii. 487.

161. *Idibus.* On the ides, the thirteenth of February, sacrifices were offered to Faunus, during the festival Faunalia. Faunus was the son of Picus and grandson of Saturn ; see *Virg. Æneid,* vii. 48. He is said to have reigned in Italy B. C. 1300, and was celebrated for his wisdom and prophetical skill ; he was worshipped as a deity after his decease, and consulted for oracles ; *Virg. Æneid,* vii. 81, et seq. He built a temple in honour of Pan at the foot of the Palatine hill. He is frequently called Sylvanus, and is by some supposed to be the same with Pan ; see infr. 236.

162. *Insula.* See i. 292. The Tiberina Insula Sacra, an island at the mouth of the Tiber formed by its being divided into two branches; *discretas rumpit aquas* ; consecrated to Æsculapius, who in the form of a serpent came from Epidaurus, and was worshipped as a deity, after he had landed upon it. It was formed according to Livy, by heaps of straw having been thrown into the river from the fields of Tarquin, which settling there, and becoming firm and solid from the rapid accumulation of other matter, afforded a foundation for temples and porticoes.

FABIORUM CÆDES.

Hæc fuit illa dies, in quâ Veientibus arvis
  Ter centum Fabii, ter cecidere duo.
Una domus vires et onus susceperat Urbis;
  Sumunt gentiles arma professa manus.
Egreditur castris miles generosus ab îsdem,
  E queis dux fieri quilibet aptus erat;
Carmentis portæ dextro via proxima Jano est:
  Ire per hanc noli, quisquis es; omen habet.
[Illâ fama refert Fabios exîsse trecentos:
  Porta vacat culpâ; sed tamen omen habet.]
Ut celeri passu Cremeram tetigere rapacem,

163. *Hæc fuit illa dies.* Ovid mentions the ides of Feb. as the day upon which the calamitous destruction of the Fabii occurred; Livy writes as follows, 'Tum de diebus religiosis agitari cæptum, *diemque ad* xv *kalendas Sextiles*, duplici clade insignem, *quo die ad Cremeram Fabii cæsi*, quo deinde ad Alliam cum exitio urbis fœde pugnatum, a posteriore clade Alliensem appellarunt, &c. Lib. iv. sub. init. *Veientibus.* Veii was a city of Etruria, the constant and powerful rival of Rome, situated on a steep and lofty rock. It was taken after a siege of ten years by Camillus.

164. *Fabii.* A noble and numerous family at Rome, so called from *faba*, because some of their ancestors had extensively cultivated *pulse.* They were said to be descended from Fabius, a supposed son of Hercules by an Italian or Arcadian nymph. They took upon themselves to carry on the war against the Veientes, and after considerable successes were at length surprised, and in a general engagement near the Cremera the whole family, with one exception, consisting of 306 men were slain, B. C. 477. *Liv.* ii. 46.

165. *Vires et onus.* Because the Republic was in need both of money and men, and the Fabii, *una domus*, undertook to supply both of themselves.

166. *Sumunt gentiles, &c.* The hands of a family, or clan, take up the arms pledged to their country's safety, *arma professa. Forcel.*

169. *Carmentis portæ, &c.* The passage of the gate Carmenta is next to the temple of Janus which is on the right hand, i. e. of those going out of the city. *Carmenti.* Ursin. Mazar. Zulich. The Porta Carmentalis used to be called Veientina, and Tarpeia, from its vicinity to the Capitol. After the destruction of the Fabii it was always called Scelerata.

170. *Omen.* sc. *malum.* It is unlucky. *Quisquis es; omen hab. Quæ fera nomen hab.* Ursin.

173. *Cremeram.* A river of Tuscany, falling into the Tiber, a little to the north of Rome, and not far from Veii. *Rapacem.* sc. *Rapidam*, because of its being swollen by the winter rains. *Tetigere. Tenuere.* Al. see *Fast.* iii. 217.

(Turbidus hibernis ille fluebat aquis)
Castra loco ponunt: destrictis ensibus ipsi
Tyrrhenum valido marte per agmen eunt.
Non aliter, quàm cùm Libycâ de rupe leones
Invadunt sparsos lata per arva greges.
Diffugiunt hostes, inhonestaque vulnera tergo
Accipiunt; Tusco sanguine terra rubet.
Sic iterum, sic sæpe cadunt. Ubi vincere apertè
Non datur, insidias armaque cæca parant.
Campus erat; campi claudebant ultima colles,
Silvaque montanas occulere apta feras.
In medio paucos, armentaque rara relinquunt;
Cætera virgultis abdita turba latet.
Ecce, velut torrens undis pluvialibus auctus,
Aut nive, quæ zephyro victa repentè fluit,
Per sata, perque vias fertur; nec, ut antè solebat,
Riparum clausas margine finit aquas:
Sic Fabii latis vallem discursibus implent:
Quosque vident, spernunt: nec metus alter inest.
Quò ruitis, generosa domus? malè creditur hosti;
Simplex nobilitas, perfida tela cave.

175. *Destrictis, &c.* Their swords unsheathed, they penetrate with undaunted bravery the Tuscan troops.

177. *Libycâ.* Mauritania, a region of Libya in Africa was remarkable for its breed of lions; so Horace, 'Nec Jubæ tellus generat, leonum Arida nutrix.' *Od.* i. 22—15.

179. *Inhonesta.* Dishonorable, because received in flight. *Tergo.* In the back, to which is opposed 'pectus percussit honestum,' and 'vulnera ipso loco decora.' *Tacit.* Homer likewise generally applies the epithet πρηνὴς to one who falls by an honorable wound, and ὕπτιος in the opposite sense. *Vulnera accipiunt.* So Virgil, 'Nec vulnera tergo Accipiunt.' *Æneid*, iii.

181. *Sic iterum.* The Fabii obtained repeated victories, so that the Veientes were obliged to employ stratagem, *insidias armaque cæca*, with an enemy to whom they were unequal in courage, though far superior in numbers in the field.

183. *Ultima.* The limits.

184. *Occulere.* To conceal. *Occulo-is-ui*; from *ob* and *colo*, i.e. *colendo sive arando tegere.*

185. *Paucos.* A few men. *Armentaque rara.* Herds here and there; to entice the enemy to plunder.

186. *Turba.* The main body of the Tuscan army. *Latent.* Heins.

188. *Zephyro victa.* Thawed by the west wind.

190. *Finit.* Restrains, confines.

192. *Quosque vident spernunt.* They make light of the few who were visible. *Nec metus alter inest.* They had no apprehension from any other quarter.

194. *Simplex nobilitas.* High birth is unsuspecting, beware the weapons of treachery.

Fraude perit virtus; in apertos undique campos
Prosiliunt hostes, et latus omne tenent.
Quid faciant pauci contra tot millia fortes?
Quidve, quod in misero tempore restet, habent?
Sicut aper silvis longè Laurentibus actus
Fulmineo celeres dissipat ore canes;
Mox tamen ipse perit: sic non moriuntur inulti;
Vulneraque alternâ dantque feruntque manu.
Una dies Fabios ad bellum miserat omnes,
Ad bellum missos perdidit una dies.
Ut tamen Herculeæ superessent semina gentis,
Credibile est ipsos consuluisse Deos.
Nam puer impubes, et adhuc non utilis armis,
Unus de Fabiâ gente relictus erat.
Scilicet ut posses olim tu, Maxime, nasci;
Cui res cunctando restituenda foret.

198. *Quidve, &c.* What expedient have they that may avail them in this distressing juncture.

199. *Longe—actus.* Driven to a distance. *Laurentibus.* Laurentum was a town of Latium, supposed to be the residence of the ancient kings Picus, Faunus, and Latinus. It derived its name from an adjoining grove of bay-trees midway between Ostia and Antium. See *Virg. Æneid,* vii. 59, for a different origin of the title. It is supposed to have stood where San Lorenzo is now, which seems to be confirmed from the Via Laurentina leading to it from Rome. It was celebrated for boars, 'Inter quæ rari Laurentem ponderis aprum, Misimus.' *Martial. Epigr.* ix. 19. 'Nam Laurens (sc. aper,) malus est, ulvis et arundine pinguis.' *Horat. Sat.* ii. 4.

200. *Fulmineo.* Fierce. 'Fulminei sic dente sues.' *Stat. Sylv.*

205. *Herculeæ gentis.* See supr. N. 164.

206. *Ipsos consuluisse, &c.*—That the gods themselves provided, &c.

207. *Impubes—eris.* adj. Of tender years.

209. *Olim.* In time to come. *Maxime.* From the single survivor of the Fabian family, *unus de Fabia gente,* descended Q. Fabius Maximus, who, in the second Punic war, A. U. 536, after the destruction of the Consul Flaminius and his army at Thrasimene, a lake of Etruria near Perusia, was appointed Prodictator. He did not, like his predecessors in command, take the field against Hannibal, but continually harassed and weakened his army by countermarches and ambuscades; hence he was called Cunctator, *cunctando,* from his declining to engage the enemy openly, 'Unus homo nobis cunctando restituit rem. *Ennius.*

DEC. SEXT. KAL. MART. CORVUS, CRATER, ET ANGUIS ORIUNTUR.

Continuata loco tria sidera, Corvus et Anguis
  Et medius Crater inter utrumque jacet.
Idibus illa latent; oriuntur nocte sequenti:
  Quæ sibi cur tria sint consociata, canam.
Fortè Jovi festum Phœbus solenne parabat;
  (Non faciet longas fabula nostra moras)
'I mea,' dixit, 'avis, ne quid pia sacra moretur;
  'Et tenuem vivis fontibus affer aquam.'
Corvus inauratum pedibus cratera recurvis
  Tollit, et aërium pervolat altus iter.
Stabat adhuc duris ficus densissima pomis:
  Tentat eam rostro; non erat apta legi.
Immemor imperii sedisse sub arbore fertur,
  Dum fierent tardâ dulcia poma morâ.
Jamque satur nigris longum rapit unguibus hydrum,
  Ad dominumque redit; fictaque verba refert:
'Hic mihi causa moræ vivarum obsessor aquarum;
  'Hic tenuit fontes officiumque meum.'
'Addis,' ait, 'culpæ mendacia,' Phœbus, 'et audes
  Fatidicum verbis fallere velle Deum?
'At tibi, dum lactens hærebit in arbore ficus,

211. *Continuata loco.* Contiguous; from, or in, their situation; or *loco* might allude to these constellations having succeeded to the position which had been occupied by Cancer, Leo, and Virgo.

213. *Illa* sc. *sidera.* *Nocte sequenti.* XVI. Kal. Mart.

217. *Mea avis.* See *Fast.* i. N. 290. The crow was under the protection of Apollo on account of its auguries, *Fast.* i. N. 180. 'Planget Phœbeius ales.' *Stat.* ii. *Silvar. de Corv.*

218. *Et tenuem, &c.* And bring a little water from the gushing fountains.

219. *Corvus, &c.* The crow takes up a gilded goblet in his crooked talons, and soars aloft on his aërial route.

221. *Adhuc duris pomis.* With fruit as yet unripe.

222. *Non erat apta legi.* It was not easy to be gathered; because of its unripeness.

223. *Imperii.* Of the direction he had received from Apollo.

225. *Hydrum.* From Gr. ὕδωρ, *aqua;* a water-snake.

226. *Fictaque verba refert.* And makes a feigned excuse.

227. *Vivarum obsessor aquarum.* The keeper of the living springs.

228. *Hic tenuit, &c.* He withheld the waters, and the fulfilment of my task.

230. *Verbis, Versis.* Mazar. *Veris*, Hamburg. *Veri*, Al.

231. *Lactens.* The Latins called the juice of a green fig *lac, milk;* the Greeks, ὀπὸς and σταχτή.

'De nullo gelidæ fonte bibantur aquæ.'
Dixit; et, antiqui monumenta perennia facti,
Anguis, Avis, Crater, sidera juncta micant.
Tertia post Idus nudos Aurora Lupercos
Adspicit: et Fauni sacra bicornis eunt.
Dicite, Pierides, sacrorum quæ sit origo:
Attigerint Latios unde petita domos.
Pana deum pecoris veteres coluisse feruntur
Arcades; Arcadiis plurimus ille jugis.
Testis erit Pholoë, testes Stymphalides undæ,
Quique citis Ladon in mare currit aquis;

232. *De nullo, &c.* 'Corvi ante solstitium generant; iidem ægrescunt sexagenis diebus, siti maxime, antequam fici coquantur autumno.' *Plin.* x. 12.

233. *Perennia. Patentia.* Ursin.

235. *Tertia Aurora.* The third day after the ides, sc. xv. kal. Mart. *Lupercos.* See supr. N. 31.

236. *Fauni–bicornis.* Pan is here called Faunus, a generic name of the Satyrs. Various accounts are given of this Deity's descent. Homer in his 'Hymns,' makes him the son of Mercury, goat-footed and with horns, as in the text:

'Αμφὶ μοι 'Ερμείαο φίλον, γόνον ἔννεπε μοῦσα,
'Αἰγιπόδην, δικέρωτα, φιλόκροτον.

According to Epimenides, Pan and Arcas were the twin offspring of Jupiter and Callisto. Herodotus makes him the son of Mercury and Penelope. Others say that he was the son of Penelope by *all* her suitors, whence he was called Pan. He was the chief of the rural deities; the god of shepherds and the chase. See infr. 291. According to Polyænus, he is represented as having horns, because he commanded the army of Bacchus, in the war between the gods and the giants, and upon that occasion invented the *cornua*, i.e. *alas*, the disposition of a line of battle with *wings*. *Stratagem.* i. 2. According to others, he continued to wear horns from the time that he changed himself into a goat to elude Typhon, having advised the other deities to effect their escape likewise by assuming the shape of different animals. See i. N. 523. For the service which he rendered them on this occasion by his prudent counsel, it is said that the gods in gratitude ranked him among the constellations by the title of Capricorn, *Hygin. Fab.* 296.

237. *Pierides.* Pierus, a mountain supposed to have given name to Pieria in Macedonia, lies to the north of Pheræ in Thessaly; so called from Pierus, a poet who is said to have been the first who sacrificed to the Muses, thence called Pierides. *Schol. in Juvenal.*

238. *Attigerint, &c.* Whence derived have they reached the Latin abodes.

240. *Plurimus.* Most celebrated.

241. *Pholoë.* A mountain of Arcadia. *Stymphalides.* Stymphalus was the name both of a city and river in Arcadia.

242. *Ladon.* A small but beautiful river of Arcadia, falling into the Alpheus from north to south; and yielding the finest water of all the rivers in Greece. It is celebrated for the story of

Cinctaque pinetis nemoris juga Nonacrini,
  Altaque Cyllene, Parrhasiæque nives.
Pan erat armenti custos, Pan numen equarum;
  Munus ob incolumes ille ferebat oves.
Transtulit Evander silvestria numina secum.
  Hic, ubi nunc urbs est, tum locus urbis erat.
Inde Deum colimus, devectaque sacra Pelasgis.

Syrinx, daughter of the Ladon, who, in order that she might escape the importunities of Pan, was changed by the gods into a reed, called by the Greeks σύριγξ, *syrinx; Ovid. Metam.* i. v. 691. *Martial.* ix. *ep.* 63.

243. *Cinctaque Pinetis. Cinctaque Spinetis.* Al. Encircled with groves of pine. *Nonacrini.* Nonacris was a town of Arcadia which with two others, Callia and Diponæ, was called Tripolis. It was famous for its pestilential spring, the Styx; the water of which, it is said, could not be contained in any vessel but one formed of the hoof of a mule. *Vitruv.* v. 3.

244. *Cyllene.* A lofty mountain of Arcadia on the summit of which stood the temple of Mercury, thence called Cyllenius, who was supposed to have been born there. *Parrhasiæque.* See i. 428. *Nives.* The snows on the summits of the Arcadian mountains.

245. *Numen equarum. Num. aquarum.* Al. The latter reading is probably the more correct, as Pan is said to have been the leader of the choir of water nymphs, &c.

Αἱ δε πέριξ θαλεροῖσι χορὸν ποσὶν ἐσ-
    τήσαντο
Ὑδριαδες νύμφαι, νύμφαι Ἁμαδρύαδες.

He was also the god of fishermen as appears from the prayers to him contained in several Greek inscriptions for success in the craft. Sophocles also calls him ἁλίπλαγκτον, *per mare vagantem.* The variety of objects under his tutelage is also mentioned in one of the hymns of Orpheus:

Ἁρμονίαν κόσμοιο κρέκων φιλοπαίγ-
    μονι μολπᾷ.
Φαντασιων ἐπάρωγε, φόβων ἔκπαγλε
    βροτειων·
Αἰγονόμοις χάιρων ανα πίδακας ἠδὲ
    τὲ β[illegible]υταις
Εὔσκοπε θηρητὴρ, ἠχοῦς φιλε, σύγ-
    χορε νυμφῶν
Ποντοφυὴς, γενέτωρ πάντων, πολυώ-
    νυμε δαῖμον·

"Now lulling with sweet melody
The weary world to rest;
Awaking now the panic fears
That haunt the human breast.
Now seeking with the thirsty flock
  The mountain-river's side;
Now in the herdsman's lowly cot
  Delighted to abide.
Huntsman, keen-eyed; whom Echo won
With lingering tones of love;
The chase is o'er; the dance begun;
Nymphs of the fount and grove
The leader of their revels call,
  To grace the flowery sod;
Parent of ocean, Lord of all;
  Pan, many-titled God."

C. S. S.

247. *Transtulit.* Transferred; on his removal to Latium. *Sylvestria numina.* The sylvan deities, Pan, &c.

249. *Pelasgis.* i. e. The Arcadians. Arcadia was anciently called Pelasgia, Lycaonia, &c.

Flamen ad hæc prisco more Dialis erat.
Cur igitur currant; et cur, sic currere mos est,
Nuda ferant posita corpora veste, rogas?
Ipse deus velox discurrere gaudet in altis
Montibus, et subitas concitat ille feras.
Ipse deus nudus nudos jubet ire ministros:
Nec satis ad cursum commoda vestis erat.
Ante Jovem genitum terras habuisse feruntur
Arcades: et Luna gens prior illa fuit.
Vita feræ similis, nullos agitata per usus:
Artis adhuc expers, et rude vulgus erant.
Pro domibus frondes norant, pro frugibus herbas:
Nectar erat palmis hausta duabus aqua.
Nullus anhelabat sub adunco vomere taurus:
Nulla sub imperio terra colentis erat:
Nullus adhuc erat usus equi: se quisque ferebat.

250. *Ad hæc.* In the performance of these rites, the priest of Jupiter was engaged, *erat*, according to the old custom. This was not objectionable as it might appear to be; for Pan, like Jupiter, was considered the representative of universal nature, and was therefore entitled to some respect, sc. the attendance of the Flamen Dialis. *Adhuc.* Al.

252. *Sic.* sc. Positâ veste.

253. *Ipse Deus velox, &c.* The active god himself delights to course over the lofty mountains, and he pursues the startled game. Some explain *concitat, he terrifies*, in allusion to the terror, πανικὰ, or πανικὰ δείματα, *panic fears*, which Pan could excite. *Concipit fugas.* Ursin. *Concipit feras.* Al.

255. *Jubet ire. Amat ire.* Cod. Thuan.

258. *Luna prior.* See i. N. 419. It is supposed by some that this was the origin of the crescent having been worn upon the buskins of senators and their sons at Rome, as a symbol of their high descent, *Stat. Sylv.* v. 2. 28. 'Felix, et sapiens, et nobilis, et generosus, Appositam nigræ lunam subtexit alutæ.' *Juvenal.* vii. 191. According to others the C which was worn on the senators' buskins was a sign of the number, *centum*, of which that body was originally composed.

259. *Feræ.* sc. *vitæ ferinæ.*—*Nullos, &c.* Passed without any social intercourse. So Horace, 'Mutum et turpe pecus.' *Sat.* i. 3, 100. Τοὺς δὲ ἐξ ἀρχῆς γεννηθέντας τῶν ἀνθρώπων φασὶν ἐν ἀτάκτῳ καὶ θηριώδει βίῳ καθεστῶτας, &c. *Diod. Sicul.* i.

260. *Artis adhuc, &c.* They were still an uncivilized and uncouth crowd. *Adhuc. Ad hoc.* Al.

261. *Pro domibus, &c.* They used the boughs of trees for their abodes, and weeds instead of corn.

262. *Palmis duabus.* In the hollow of both hands.

265. *Usus equi.* Bellerophon is said to have first taught the use of the horse.

Ibat ovis lana corpus amicta sua.
Sub Jove durabant, et corpora nuda gerebant,
Docta graves imbres et tolerare Notos.
Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.
Cornipedi Fauno cæsa de more capella
Venit ad exiguas turba vocata dapes.
Dumque sacerdotes verubus transuta salignis
Exta parant, medias sole tenente vias;
Romulus, et frater, pastoralisque juventus,
Solibus et campo corpora nuda dabant:
(Cæstibus, et jaculis, et missi pondere saxi
Brachia per lusus experienda dabant.)
Pastor ab excelso, Per devia rura juvencos,
Romule, prædones, eripe, dixit, agunt.
Longum erat armari. Diversis exit uterque
Partibus. Accursu præda recepta Remi.
Ut rediit, verubus stridentia detrahit exta:

266. *Lana sua.* Because there was no need for their being shorn.

267. *Sub Jove durabant.* They used to dwell, or persevered in dwelling, in the open air. So Horace, 'Manet sub Jove frigido Venator.' Od. i. 25—6.

268. *Notos.* From Gr. νότος, *humor.* The south winds.

269. *Detecti.* i. e. The Luperci, naked, restore the memorial of an antique usage, and give evidence of their old resources.

271. *Cornipedi Fauno.* The poet proceeds to give another reason for the priests of Pan being naked at the celebration of his festival. *Cervipedi.* Zulich. *Cæsa capella.* A goat was sacrificed to Pan because of his having feet like that animal.

273. *Verubus.* Spits or broaches. Gr. ὀβελὸς. a *versando.* Varr. *Salignis.* Made of willow or sallow.

274. *Exta.* From *exsecta*, th. seco. *Medias, &c.* At noon-day, *Tenente dies.* Zulich. Mazar. Voss.

276. *Campo.* Sc. *Ludis* or *Pulveri.* The Campus Martius was an extensive plain along the Tiber where the Roman youth used to exercise. It belonged originally to the Tarquins, 'Superbi regis ager.' *Juvenal.* vi. 523, and after their expulsion was consecrated to Mars. *Liv.* ii. 5. It was frequently called κατ' ἐξοχήν, Campus, *The plain, Horat. Od.* iii. 1, 10.

277. *Cæstibus.* Gauntlets, *a cædendo.* They were a species of gloves, *chirothecæ*, which had lead or iron sewed into them to make the blow more effective from the weight of its fall. *Virg. Æneid,* v. 379, 400. *Jaculis.* So Virgil, 'Spicula contorquent, cursuque ictuque lacessunt.' *Æneid,* vii. 165. *Missi pondere saxi.* Gr. λιθοβόλοι. The stone may have been thrown from the hand or discharged from a sling.

280. *Eripe.* Rescue them.

283. *Detrahit. Detulit.* Voss. Arond. Mazar.

Atque ait, Hæc certe non nisi victor edet.
Dicta facit, Fabiique simul. Venit irritus illuc
Romulus, et mensas ossaque nuda videt.
Risit, et indoluit Fabios potuisse Remumque
Vincere, Quinctilios non potuisse suos.
Fama manet facti; posito velamine currunt,
Et memorem famam, quod bene cessit, habet.

DEC. QUINT. KAL. MART. LUPERCALIA

Forsitan et quæras, cur sit locus ille Lupercal;
Quæve diem tali nomine causa notet.
Ilia Vestalis cælestia semina partu
Ediderat, patruo regna tenente suo.
Is jubet auferri parvos, et in amne necari.
Quid facis? ex istis Romulus alter erit.
Jussa recusantes peragunt lachrymosa ministri;

285. *Fabiique simul.* The Fabii were the associates of Remus, the Quinctilii of Romulus.

288. *Non potuisse.* sc. *vincere.*

290. *Et memorem, &c.* And that which had a prosperous result, has also permanent renown.

291. *Lupercal.* The place where Pan was worshipped, so called from Luperci; see supr. 31, and infr. 331. It was a cave in the Palatine hill, consecrated to this deity by Evander. Lycæus, from Gr. λύκος, *lupus*, a mountain of Arcadia is said also to have been dedicated to Pan, as the guardian of flocks; whence Virgil, 'Gelida monstrat sub rupe Lupercal, Parrhasio dictum Panos de more Lycæi. *Æneid*, viii. 342. Lupercal, besides the origin assigned to the term in the text may be derived from *luere*, i. e. *sacrificare, caprum*, because of their sacrificing a goat to Pan in the place already mentioned, or from *luere*, i. e. *expiare per caprum*, to make atonement by such a sacrifice.

292. *Quæve, &c.* Or what cause distinguishes the day by such a title, sc. *Lupercalia. Tanto nomine*, conj. Heins.

293. *Ilia.* Called also Rhea, daughter of Numitor king of Alba. *Vestalis.* She was devoted to the service of Vesta by Amulius her uncle, who usurped the sovereignty of Alba and banished his brother, in order that she might not by becoming a mother endanger his tenure of the crown. His precautions were unavailing, as she gave birth to twins, of whom she asserted Mars to be the father, hence *cælestia semina.* She was buried alive—the punishment inflicted upon Vestal Virgins, who were convicted of a violation of their vows of chastity—on the banks of the Tiber, whence Horace 'uxorius amnis.' *Od.* i. 2. 20.

296. *Quid facis.* This may be taken either as a remonstrance against the act, or to show the futility of the usurper's designs.

297. *Recusantes.* Reluctant.

Flent tamen, et geminos in loca jussa ferunt.
Albula, quem Tiberin mersus Tiberinus in undâ
Reddidit, hibernis fortè tumebat aquis;
Hìc, ubi nunc Fora sunt, lintres errare videres;
Quàque jacent valles, Maxime Circe, tuæ.
Huc ubi venerunt, nec jam procedere possunt
Longiùs; ex illis unus, an alter, ait:
'At quam sunt similes! at quâm formosus uterque!
'Plus tamen ex illis iste vigoris habet.
'Si genus arguitur vultu, ni fallit imago,

298. *Et geminos. Ut geminos*, would be the better reading. *Loca jussa. Loca sola.* Heins.

299. *Albula.* The ancient name of the Tiber; so called from the whiteness of its waters, *albis aquis.* It was called Tiber after Tiberinus Sylvius, successor to Capetus as king of the Albans, who was drowned in it.

301. *Fora.* Sc. The Forum Boarium, &c. The river was so swollen by the winter rains that it overflowed the city; So Horace, 'vagus et sinistra Labitur ripa.' *Od.* i. 2. 18.

302. *Maxime Circe.* The Circus Maximus was built by Tarquinius Priscus, and afterwards at different times considerably enlarged and beautified. It was situated between the Palatine and Aventine hills, whence, *quaque jacent valles tuæ.* It was a mile in circumference, and surrounded by a dyke or canal, called Euripus, ten feet broad, and equally deep; it had also porticoes three stories high, στοαι τριστεγαι; both improvements designed and executed by Julius Cæsar. It is said to have contained at least 150,000 persons, *Dionys.* iii. 68; according to Pliny, 250,000. *Plin.* xxxvi. 15. *s.* 24. Here all the games and shews were celebrated, in which the Romans of all classes took such interest and delight. 'Duas tantum res anxixs (*Populus R.*) optat, Panem, et Circenses.'—*Juvenal. Sat.* x. 80. It was very generally frequented by sharpers and fortune-tellers, *sortilegi* or *divini*, jugglers, *præstigiatores*, &c.; hence 'Fallacem Circum.' *Horat. Sat.* i. 6. 113. It is said to have been called Circus, in honour of Circe the daughter of the sun, to whom it was consecrated; whence also, according to some, its name Apollinaris; which Livy, however, assigns to the Circus Flaminius on account of a temple of Apollo in its vicinity. *Liv.* iii. 54. 63. There were several others, Circus Vaticanus, &c. to which may be added those built by the emperor Nero, *Tacit. Ann.* xiv. Caracalla, Heliogabalus, &c.

304. *Longius.* They could proceed no further on account of the swelling of the river. *Ex illis*, sc. *ministris.* One, or, *an*, another of the attendants says. So 'Saucius, an sanus, numquid tua signa reliqui.' iv. 7.

305. *At.* And yet how like they are. *At*, is an adversative conjunction derived from and equivalent to the Gr. ἀτὰρ, *Voss. in Etymol.* 'Una mater oppugnat, at quæ mater?' *Cic. pro. Cluent. c. pœnult.* In the text it is expressive of admiration and Compassion.

306. *Iste.* Sc. Romulus.

307. *Ni fallit. Nec fallit*, Heins.

'Nescio quem vobis suspicor esse Deum.
'At siquis vestræ Deus esset originis auctor,
'In tam præcipiti tempore ferret opem.
'Ferret opem certè, si non ope mater egeret;
'Quæ facta est uno mater et orba die,
'Nata simul, peritura simul, simul ite sub undas
'Corpora.' Desierat, deposuitque sinu.
Vagierunt clamore pari; sentire putares.
Hi redeunt udis in sua tecta genis.
Sustinet impositos summâ cavus alveus undâ:
Heu quantum fati parva tabella vehit!
Alveus in limo, silvis appulsus opacis,
Paulatim fluvio deficiente, sedet.
Arbor erat, remanent vestigia; quæque vocatur
Rumina nunc ficus, Romula ficus erat.
Venit ad expositos (mirum!) lupa fœta gemellos:

Imago. qu. *Imitago* from *Imitor*, or from ἔιγμα th. ἔικω *similis sum.*

310. *Præcipiti.* 'Sed nec Dî nec homines, aut ipsam (matrem) aut stirpem a crudelitate regia vindicant: Sacerdos ipsa in custodiam datur; pueros in profluentem aquam mitti jubet.' *Liv.*

311. *Ferret opem,* &c. Your mother surely would bring you aid were she not herself in need of help, who has in one day been made a mother and childless.

314. *Corpora. Pignora,* Patav. and Heins. *Sinu.* In the creek formed by the flood.

315. *Sentire putares.* You would think that they were conscious of their fate.

317. *Cavus alveus.* The hollow wooden trough.

318. *Quantum fati.* In allusion to the foundation of the Roman empire by Romulus and its subsequent splendour. *Parva tabella. Curta tab.* Heins. The small plank, sc. alveus; 'Et tabula distinguitur unda.' *Juvenal.* xiv. 228.

319. *Appulsus.* Having approached.

322. *Rumina ficus.* Poetically for *Ruminalis ficus.* This name is either a corruption of the original Romularis; or it may be derived from *ruma* or *rumen*, i. e. *mamma*, a teat or pap, and so called in remembrance of the twins having been found under this fig-tree and suckled by a wolf. 'Geminos huic ubera circum Ludere pendentes pueros, et lambere matrem Impavidos;' *Virg. Æneid,* viii. 631 et seq.: According to some it is derived from *rumen, the throat,* because under the shade of this tree the cattle used to chew the cud, *ruminare.* The words *remanent vestigia,* 321, cannot be more aptly commented upon than by the following passage 'Eodem anno Ruminalem arborem in comitio, quæ super octingentos et quadraginta ante annos Remi Romulique infantiam texerat, mortuis ramalibus, et arescente trunco deminutam, prodigii loco habitum est, donec in *fœtus reviresceret.' Tacit. in fin.* xiii. *Ann.*

323. *Fœta.* Newly delivered.

Quis credat pueris non nocuisse feram?
Non nocuisse parum est; prodest quoque. Quos lupa nutrit,
Prodere cognatæ sustinuere manus!
Constitit, et caudâ teneris blanditur alumnis,
Et fingit linguâ corpora bina suâ.
Marte satos scires; timor abfuit: ubera ducunt,
Et sibi permissi lactis aluntur ope.
Illa loco nomen fecit, locus ipse Lupercis:
Magna dati nutrix præmia lactis habet.
Quid vetat Arcadio dictos a monte Lupercos?
Faunus in Arcadia templa Lycæus habet.

326. *Prodere.* To consign to death. *Perdere.* Al.

328. *Et fingit, &c.* So Virgil, 'Illam tereti cervice reflexam Mulcere alternos, et corpora fingere lingua.' *Æneid*, viii. 633, et seq.

331. *Nomen.* Sc. *Lupercal. Lupercis.* See supr. 31, for the generally received origin of the term. Plutarch derives it as above, 331. This opinion, however, is justly controverted by Livy and Dionysius of Halicarnassus who state that the Luperci and Lupercalia were introduced into Italy by Evander, which is still further borne out by Virgil, *Æneid*, viii. 343. It is not easy to perceive how a festival in honour of Pan could be so far identified with that which was said to be celebrated in remembrance of the wolf that suckled Romulus and Remus, as that the latter should merge altogether into the former, which, admitting the former opinion, must appear to be the case at once to any who inquire into the nature and details of this remarkable rite.

332. *Magna præmia.* In the reputation attached to her name. This whole fable is said to have arisen from the surname Lupa, by which, in consequence of the levity of her conduct, the wife of Faustulus the preserver of the twins, was generally designated.

333. *Quid vetat, &c.* The poet proposes another etymology for Lupercus, from the analogy between the term and Lycæus, the one being derived from *lupus*, as the other from λύκος.

334. *Faunus in Arcadia, &c.* Lycaon, the son of Pelasgus, and the first sovereign of Arcadia, contemporary of Cecrops king of Athens, is said to have been the founder of the Lupercalia which he celebrated with great splendour.

VENTI INCERTI.

Orta dies fuerit, tu desine credere ventis;
Prodidit illius temporis aura fidem.
Flamina non constant: et sex reserata diebus
Carceris Æolii janua lata patet.

SOL IN PISCIBUS.

Jam levis obliquâ subsidit Aquarius urnâ:
Proximus æthereos excipe, Piscis, equos.
Te memorant fratremque tuum (nam juncta micatis

335. *Orta dies fuerit.* The poet having explained fully the origin and details of the Lupercalia, proceeds to treat of the days, their succession and character. *Dies.* The day on which the Lupercalia was celebrated, xv. Kal. Mart. Feb. 15th. On this day the sun entered the sign Pisces, see infr. 340, and the winds were variable for the six following days. *Fuerit. Fuerat.* Heins.

336. *Prodidit fidem.* Sc. Is not to be trusted, from its inconstancy.

337. *Non constant.* Are unsteady.

338. *Carceris Æolii.* So Virgil, 'Huic vasto rex Æolus antro Luctantes ventos tempestatesque sonoras Imperio premit, ac vinclis ac carcere frenat,' *Æneid*, i. 36. Αἴολον ὅστ' ἀνέμοις αἰθρηγενέεσσιν ἀνάσσει, Κεῖνον γὰρ ταμίην 'ανέμων ποίησε Κρονίων· *Argon.* iv 765. Æolus was the son of Jupiter by Acesta or Sergesta, the daughter of Hippotas, a Trojan, whence he is called Hippotades. He was king of Lipara and the adjoining islands, called after him Æolian, situated between Italy and Sicily. One of these, Strongyle; from Gr. στρογγος, *round*, now Stromboli; being volcanic, it is said that the ancient inhabitants could tell from the smoke, three days before, what wind should blow, hence the fable that Æolus was king or god of the winds.

339. *Levis.* From Gr. λεπὶς, *cortex*; relieved or unburthened by the sun having entered another sign; κοῦφος, αβαρὴς. *Obliqua.* The urn which Aquarius held is turned *obliquely*, or inverted, as if the water flowed from it towards *Piscis. Subsidit.* Sinks down; expressive of languor after fatigue. See supr. *levis.*

340. *Æthereos equos.* The horses of the sun. *Piscis.* Sc. Boreus, so called from its looking towards the north; its place is under the arm of Andromeda. The other fish is called Notius, looking towards the south; it is placed below the shoulder of the constellation Equus.

341. *Juncta micatis signa.* The constellation Pisces, is called by Aratus σύνδεσμος ὑπουράνιος; either fish being connected by a band, or train of twelve stars, called by the Greeks συνδεσμὸς τῶν ἰχθύων· The sign Boreus consisted of twelve, and Notius of seventeen stars. The poet narrates the cause of their being enrolled among the constellations, *Te memorant, &c.*

342. *Duos Deos.* Dione and Cupid.

Signa) duos tergo sustinuisse Deos.
Terribilem quondam fugiens Typhona Dione,
Tunc, cùm pro cœlo Jupiter arma tulit;
Venit ad Euphraten comitata Cupidine parvo,
Inque Palæstinæ margine sedit aquæ.
Populus et cannæ riparum summa tenebant;
Spemque dabant salices, his quoque posse tegi.
Dum latet, intonuit vento nemus; illa timore
Pallet, et hostiles credit adesse manus
Utque sinu natum tenuit, 'Succurrite, Nymphæ,
'Et Dìs auxilium ferte duobus,' ait.
Nec mora; prosiluit. Pisces subiere gemelli;
Pro quo nunc dignum sidera munus habent.

343. *Typhona.* See supr. i. 523. *Dione.* Daughter of Oceanus and Tethys, and mother of Venus, with whom she is frequently identified by the poets, as in the text.

345. *Euphraten.* A river of Asia. *Cupidine.* Cupid was the son of Jupiter and Venus. According to Hesiod, he was produced at the same time with Chaos and the Earth. He is generally represented as a winged boy, with a bow and quiver, and wearing a wreath of roses; in constant attendance upon his mother Venus. 'Fervidus tecum puer, et solutis Gratiæ zonis, properentque nymphæ,' *Horat. Od.* i. 30, 4.

346. *Palæstinæ aquæ.* The Euphrates, poetically so called, from its bounding Syria, at the opposite extremity of which, next to Arabia Petræa, Palestine is situated.

347. *Populus.* The poplar tree, of which the ancients reckoned three species; the black, *αἴγειρος*, the white, *λεύκη*, and that called Lybisca, the Libyan, which is our aspen, with a very small dark leaf. The poplar was sacred to Hercules;—*Λεύκαν, Ἡρακλέος ἱερὸν ἔρνος. Theocrit. Idyll.* ii.; Populus Alcidæ gratissima; *Virg. Eclog.* 7.; Herculeæque arbos umbrosa coronæ. *Georg.* ii. 66. It is a favorite tree with the poets, and is supposed, on account of the melancholy rustling of its leaves, when agitated by the breeze, to have been introduced into that matchless simile, 'Qualis populea mœrens Philomela sub umbra.' &c. *Georg.* iv. 511. *Cannæ.* Canna, Gr. *φιλὶς*, a reed or cane; a species of the *arundo*, with which it is frequently confounded, but smaller and more delicate. This, as also the poplar and osier, thrives best in a marshy soil, or by a river's side.

548. *Salices.* Osiers or willows; of which there were several kinds. Græca salix; *Varr.* i. *R. R.* c. 24, which was of a yellow colour; Amerina, called also Sabina salix; 'Atque Amerina parant retinacula viti,' *Georg.* i. 265, which was red, and the salix Gallica, of a faded purple, and others, which were distinguished by their height and strength. *His.* sc. by the willows, &c. *Hos.* Al. sc. Venus and Cupid. *Salices has,* Maz. Zulich.

350. *Hostiles.* Of the giants.

351. *Nymphæ.* The nymphs of the river.

353. *Prosiluit.* She plunged into the water,

354. *Pro quo, &c.* In return for which they, sc. *Pisces gemelli,* enjoy a constellation, a merited

Inde nefas ducunt genus hoc imponere mensis,
  Nec violant timidi piscibus ora Syri.

DEC. TERT. KAL. MART. QUIRINALIA.

Proxima lux vacua est: at tertia dicta Quirino;
  Qui tenet hoc nomen, Romulus anté fuit.
Sive quod hasta Curis priscis est dicta Sabinis;
  (Bellicus à telo venit in astra Deus)
Sive suum regi nomen posuere Quirites;
  Seu quia Romanis junxerat ille Cures.
Nam pater armipotens, postquam nova mœnia vidit,
  Multaque Romuleâ bella peracta manu,
'Jupiter,' inquit, 'habet Romana potentia vires;
  'Sanguinis officio non eget illa mei.
'Redde patri natum: quamvis intercidit alter,
  'Pro se, proque Remo, qui mihi restat, erit.

honour, i. e. have been raised to the dignity of a constellation which they deserved. *Sidera habent,* for *sidus facti.* So in *Art. Amat.* 'Munus habe cœlum;' whence some read, *nunc cœlum sidera nomen,* Nauger. Petav. Zulich. *Nunc cernis sidera nomen,* Ursin.

355. *Inde nefas, &c.* Whatever be the cause, it is upon record that the Syrians were averse to fish, ἀπιχθύες· '"Ος, διὰ τὰ Σύρων πάτρια καὶ ἡμᾶς τῶν ἰχθύων ἀπεστέρησεν.' *Athenæus,* viii. *Genus,* sc. *piscium.*

356. *Timidi.* Superstitious; *timor* is frequently used in the same sense with the δεισιδαιμονία of the Greeks. 'Primus in orbe does fecit timor.' *Stat. Theb.* iii. 661. 'Quone malo mentem concussa? timore deorum.' *Horat. Sat.* ii. 3. 295.

357. *Proxima lux.* XIV. Kal. Mart. Feb. 16th. *Vacua.* Has no mark of distinction. *Tertia.* XIII. kal. Mart. *Dicta.* Consecrated, because on this day the festival Quirinalia, in honour of Romulus' was held.

359. *Sive quod.* The poet proceeds to account for the origin of the name Quirinus. *Sabinis.* The Sabines called Mars also Curinus or Quirinus, from *curis,* a spear.

360. *A telo.* In consequence of his signal achievements in war, Romulus was raised to the stars.

361. *Suum nomen.* A name derived from their own. *Quirites.* The Romans.

362. *Cures.* It was agreed upon the union of the Romans and Sabines, that the former should be called Quirites in honour of Tatius, king of Cures, while Rome should retain its original name, derived from its founder.

363. *Pater.* Mars. *Nova mœnia.* Rome.

366. *Sanguinis mei.* Sc. Romulus, said to have been the son of Mars.

367. *Alter.* Remus, slain by his brother Romulus, for having vaulted in contempt over the new walls of Rome. According to others, he was killed by some one unknown in a quarrel.

"Unus erit, quem tu tolles in cærula cœli,"
  'Tu mihi dixisti: sint rata dicta Jovis.'
Jupiter annuerat; nutu tremefactus uterque
  Est polus, et cœli pondera sensit Atlas.
Est locus, antiqui Capream dixere paludem;
  Forté tuis illic, Romule, jura dabas.
Sol fugit, et removent subeuntia nubila cœlum;
  Et gravis effusis decidit imber aquis.
Hinc tonat, hinc missis abrumpitur ignibus æther:

369. *Tuus erit.* This verse is copied from Ennius, where he treats in his Annals of the same subject as that in the text.

372. *Atlas.* Son of Japetus and Clymene, according to others of Asia, Asope, or Libye. He married Pleione, by whom he had seven daughters—the Pleïades, ranked among the constellations, by Jupiter. He is also said to have been the father of the Hyades, so called after their brother Hyas, who perished from the bite of an adder, and was so deeply regretted by his sisters, that they died of grief. They were also raised to the stars by Jupiter. Atlas was the name of a mountain in Mauritania, so high, that its summit was not visible, hence it was said that a monarch, of the same name and country, supported the heavens. So Æschylus in Prometh, who makes him the brother of Oceanus;

Ωκεαν. Οὐδῆτ, ἐπεί με και κασιγνήτου τύχαι
Τέιρους' Ἄτλαντος, ὃς πρὸς ἑσπερίους τόπους
Ἕστηκε κίον οὐρανῶυ τε καὶ χθονὸς
Ὤμοις ἐρειδων, ἄχθος ὀυκ εὐάγκαλον.

According to others, Atlas was a Lybian, and an astronomer, who frequented a mountain, called after him, for the purpose of making his observations, whence the fable of his bearing the firmament on his shoulders. Some of the poets describe Atlas as a sovereign of Hesperia, who having refused the rights of hospitality to Perseus, in consequence of his having been told that he should be deprived of his throne by a son of Jupiter, was changed into a mountain by Perseus' displaying to him the head of Medusa. He is said in the text to have been made conscious of the weight of the heavens, *cœli pondera, &c.* from their trembling at the nod of Jove. *Sensit, Novit.* Al.

373. *Capream paludem.* (*Liv.* i. 16, Capræ palus.) A marsh, which lay at a short distance from Rome towards the sea, where Romulus is said to have disappeared in a whirlwind, while either reviewing his army, or promulgating laws. The place was afterwards called Caprilia. *Fest.*

375. *Sol fugit.* According to the astronomical tables, this eclipse of the sun occurred, May 26, A. C. 713.

— *Et removent. En removent.* Heins.

376. *Imber.* From Gr. ὀμβρος; 'agmen aquarum largius ex concretis nubibus effusum;' *Apul. de mundo.*

377. *Hinc tonat, hinc missis. Intonat emissis.* Mazar. *Abrumpitur.* Is cloven; so Virgil, 'Medium video discedere cœlum.' *Æneid,* ix. 20.

Fit fuga: rex patriis astra petebat equis.
Luctus erat, falsæque Patres in crimine cædis;
Hæsissetque animis forsitan illa fides.
Sed Proculus Longâ veniebat Julius Albâ;
Lunaque fulgebat; nec facis usus erat:
Cùm subito motu nubes crepuere sinistræ:
Rettulit ille gradus, horrueruntque comæ.
Pulcher, et humano major, trabeâque decorus,
Romulus in mediâ visus adesse viâ;

378. *Fit fuga.* Hence, according to the Greeks, this day was called in the old calendar, POPLIFUGIA, ἡ τροπὴ του πλήθους. *Varr.* v. *L. L. Rex.* Romulus. *Patriis.* He was borne to heaven in the chariot of Mars.

379. *Falsæque Patres, &c.* 'The fathers were accused of an unsubstantiated murder.' So Livy, 'qui discerptum regem Patrum manibus taciti arguerent.'

381. *Proculus.* A Roman, who pledged himself by an oath to the people, in order to satisfy their doubts about Romulus, that he had seen and heard him as described in the text. *Longa Alba.* A colony from Lavinium, in Latium, founded by Ascanius the son of Æneas, at the foot of the Mons Albanus. It was called Alba, from the following prophecy of Helenus; 'Quum tibi solicito secreti ad fluminis undam Litoreis ingens inventa sub ilicibus sus, Triginta capitum fetus enixa jacebit, Alba, solo recubans, albi circum ubera nati; Is locus urbis erit, requies ea certa laborum.' *Virg. Æneid,* iii. 389, et seq. which is further interpreted, that thirty years after the discovery of this white sow with her farrow, the city should be built there. It was called Longa, from its length, and was the royal residence until the building of Rome, as foretold by Anchises; 'Lavinia conjux Educet silvis regem, regumque parentem: Unde genus Longa nostrum dominabitur Alba.' *Æneid,* vi. 766. It was all destroyed, with the exception of its temple, by Tullus Hostilius, who carried the inhabitants to Rome.

382. *Lunaque fulgebat. Surgebat. Petav.* So Metam. viii. 'Sexta resurgebant orientis cornua lunæ.' *Facis. Fax-acis,* from Gr. *φάω, luceo.*

383. *Crepuere.* Thundered. *Sinistræ.* Omens on the left, in whatever position the augur stood, were generally considered lucky by the Romans, *Plaut. Pseud,* ii. 4. 72. *Epid.* ii. 2, 1. *Stat. Theb.* iii. 493. *Serv. in Virg. Æneid,* ii. 693, ix. 631. *Cic. Legg.* iii. 3. *Ovid. Trist.* i. 8, 49; but sometimes the contrary, *Virg. Eclog.* i. 18, ix. 15, *Ovid. Epist.* ii. 115, *Trist.* iv. 3, 69, in imitation of the Greeks, whose augurs stood with their faces to the north; and then the east, which was the lucky quarter, was on the right. 'Sinistrum, quod bonum sit, nostri nominaverunt, externi, (sc. Græci) dextrum.' *Cic. Div.* ii. 36. Hence *dexter,* is used for *felix* or *faustus,* and *sinister* for *infelix* or *funestus.* Thunder on the left was a good omen in every case, except for holding the Comitia, *Cic. Div.* i. 7, 39.

385. *Humano major.* So Juvenal, 'Sacra et major imago Humana,' &c. xiii. 221. *Trabeaque.* See supr. i. N. 37.

Et dixisse simul: 'Prohibe lugere Quirites;
'Nec violent lachrymis numina nostra suis.
'Thura ferant, placentque novum pia turba Quirinum;
'Et patrias artes militiamque colant.'
Jussit, et in tenues oculis evanuit auras.
Convocat hic populos, jussaque verba refert.
Templa Deo fiunt, collis quoque dictus ab illo;
Et referunt certi sacra paterna dies.

STULTORUM FERIÆ, ET FORNACALIA.

Lux quoque cur eadem Stultorum festa vocetur,
Accipe: parva quidem causa, sed apta subest.
Non habuit tellus doctos antiqua colonos;
Lassabant agiles aspera bella viros.
Plus erat in gladio quàm curvo laudis aratro;
Neglectus domino pauca ferebat ager.
Farra tamen veteres jaciebant, farra metebant;

387. *Dixisse simul. Dixisse viro.* Heins.

388. *Nec violent.* 'Nor let them insult,' &c. because the deifying of their sovereign ought to be rather a matter of exultation than regret.

389. *Novum Quirinum.* Just enrolled among the gods with the title of Quirinus.

390. *Patrias artes colant.* So Virgil, 'Tu regere imperio populos Romane memento; Hæ tibi erunt artes: pacisque imponere morem, Parcere subjectis et debellare superbos.' *Æneid,* vi. 853.

391. *In tenues oculis. In tenuem ex oculis evanuit auram.* Heins.

392. *Populos.* The Romans and Sabines. *Patres.* Al.

393. *Deo.* Sc. Romulus. *Collis dictus.* Sc. Quirinalis; Festus, however, gives a different, and probably the more correct account; 'Quirinalis collis qui nunc dicitur, olim Agonus appellabatur, antequam in eum commigrarent fere Sabini Curibus venientes, &c. A quo hanc appellationem sortitus est.'

394. *Certi dies.* See supr. i. N. 658. The Quirinalia belonged also to the class of Feriæ Statæ or Stativæ. *Paterna.* Romulus was generally addressed by the title of Pater.

395. *Lux eadem.* The same day on which the Quirinalia was celebrated was appointed for the 'Stultorum Festa,' the festival of fools; the reason is stated in the text.

396. *Parva quidem, &c.* A trifling indeed, but appropriate reason is suggested.

397. *Non habuit, &c.* The primitive earth did not enjoy experienced husbandmen. *Lassabant.* 'Gravis armis miles ait, multo jam fractus membra labore.' *Horat. Sat.* i. 1, 4. 'Vel si Romana fatigat militia,' &c. *Id.* ii. 3, 10. *Farra jaciebant.* Used to sow corn; so καταβάλλειν σπέρμα. *Demosth.*

Primitias Cereri farra resecta dabant.
Usibus admoniti, flammis torrenda dedêre;
Multaque peccato damna tulere suo.
Nam modò verrebant nigras pro farre favillas;
Nunc ipsas igni corripuere casas.
Facta Dea est Fornax: læti Fornace coloni
Orant, ut fruges temperet illa suas.
Curio legitimis nunc Fornacalia verbis
Maximus indicit, nec stata sacra facit:
Inque foro, multâ circùm pendente tabellâ,

402. *Primitias.* Ἀπαρχαί· The first fruits. *Cereri.* See supr. i. N. 127. *Resecta.* Reaped.

403. *Usibus admoniti.* Warned by experience.

404. *Multaque peccato, &c.* By their ignorance of the proper method of roasting the corn, they suffered many and severe losses, sometimes burning it to ashes, *nigras pro farre favillas,* and again setting fire to their cottages.

407. *Dea Fornax.* In order to remedy the evils mentioned above, a deity was created, called Fornax, lit. *a furnace,* to whom prayers and offerings were presented to secure them against loss or accident at this particular time. The festival so instituted in honour of this deity, was called Fornacalia. It is said to have originated with Numa: 'Numa instituit Deos fruge colere,' &c. 'Is et Fornacalia instituit, farris torrendi ferias.' *Plin.* xviii. 2. This festival was ranked among the Feriæ Imperativæ, those occasionally appointed by order of the consul, the prætor, or pontifex maximus. Infra. 409. *Nec stata, &c.*

408. *Ut fruges temperet.* That she should moderate the heat of the grain while being roasted. *Ut vires temperet.* Al.

409. *Curio.* The Roman people were divided into three *tribes,* by Romulus, and each tribe was subdivided into ten *curiæ.* (*Ita dicta quod iis rerum publicarum cura commissa sit,* Fest. *vel potius a* κύρια, sc. ἐκκλησία, *conventus populi apud Græcos ad jubendum vel vetandum quod e republica censeret esse.*) This number was never varied, although the *tribes* were subsequently increased to thirty-five. Each *curia* had formerly a chapel or temple for the celebration of the sacred rites, *Varr. de L.L.* iv. 32. *Tacit. Ann.* xii. 24. *Dionys.* ii. 23. He who presided over one *curia* was called CURIO; *quia sacra curabat.* Fest.; and he who presided over all, CURIO MAXIMUS. This officer was appointed from among the patricians, down to U.C. 544; afterwards from the plebeians. *Liv.* xxvii. *Legitimis verbis.* In the form prescribed by the ritual. *Indicit, nec stata.* See supr. N. 407. sub. fin.

411. *Multâ tabellâ.* To each of the thirty curiæ was attached a tablet, *tabella,* upon which the name of that class to which it belonged was engraved. Some of them were called after the Sabine women, who had been carried away by the Romans; others were called after distinguished generals, and the ancient towns of those who had first settled in Rome. *Liv.* i. 13. *Festus. Varro* apud *Dionys.* ii. 83. *Plutarch. in Romulo,* and others. Seven only

Signatur certâ curia quæque notâ,
Stultaque pars populi, quæ sit sua curia, nescit:
Sed facit extremâ sacra relata die.

DUODEC. KAL. MART. FERALIA.

Est honor et tumulis; animas placate paternas,
Parvaque in extinctas munera ferte pyras.
Parva petunt Manes; pietas pro divite grata est

of these names remain upon record—Forensis, Rapta, Faucia or Saucia, Tatiensis, Tifata, Veliensis, Velita.

413. *Stultaque pars populi.* Hence Stultorum Feriæ; a part of the people not having found their own proper *curia*, at the time appointed for the sacrifice, and in consequence at the close of the day, *extrema die*, the rites of the Fornacalia were obliged to be repeated, *sacra relata*, &c.

415. *Est honor et tumulis.* The Quirinalia were succeeded, after an interval of three days, by the Feralia, or festival in honour of the dead, during which offerings were made to the *manes* of the just. This custom was observed by the Greeks also; Μιαραὶ ἡμέραι τοῦ Ἀνθεστηριῶνος μηνὸς, &c. *Hesych.* The Greek month Anthesterion, included a portion of the February and March of the Romans.

416. *In extinctas pyras*, i.e. *In busta.* On the tombs. Servius explains the different acceptations of Pyra, Rogus, and Bustum, *Virg. Æneid*, xi. 185. et seq. 'Constituere *pyras*, sc. the heaps of wood which formed the funeral piles. 'Subjectisque ignibus atris ter circum accensos Decurrere *rogos*;' the *pyræ* when lighted, were called *rogi*. 'Semiustaque servant *Busta*;' the *pyræ* so called when extinguished. *Pyra*, however, is sometimes used in the sense applied to *rogus* above; 'Quem vetus accensa separat ira pyra.' *Ovid in Ibin.* 36. *Extinctas pyras* may also be used for *extinctorum pyras*. The sepulchres of the dead.

417. *Manes.* From *manus*, i.e. *bonus*, good. The shades of the dead. According to Plato, the souls of the just after death became Lares, those of the wicked, Lemures or Larvæ; and the term *manes* was applied to those whose state was uncertain, from the mixed nature of their deserts. Servius, *in Virg. Æneid*, iii. 63. says that *manes* signifies the souls of men during the interval between their departure from one body and their taking possession of another, according to the Pythagorean doctrines. The term is applied by some to the two genii, the good and evil, which accompanied individuals from their birth to their grave, and continued to inhabit the tombs even after the bodies had been destroyed, whence the prejudice against those who profaned sepulchres, as they were judged, by having done so, to be guilty of impiety towards the manes. Others make them to be the infernal deities. *Pietas pro divite*, *&c.* So Persius, 'Quin damus id superis, de magnâ quod dare lance Non possit magni Messalæ lippa propago, Compositum jus fasque animo, sanctosque recessus Men-

Munere ; non avidos Styx habet ima Deos.
Tegula projectis satìs est velata coronis,
Et sparsæ fruges, parcaque mica salis :
Inque mero mollita Ceres, violæque solutæ ;
Hæc habeat mediâ testa relicta viâ.
Nec majora veto ; sed et his placalibis umbra est ;
Adde preces positis et sua verba focis.
Hunc morem Æneas, pietatis idoneus auctor,
Attulit in terras, juste Latine, tuas.
Ille patris Genio solennia dona ferebat ;
Hinc populi ritus edidicere pios.
At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.

tis, et incoctum generoso pectus honesto. Hæc cedo ut admoveam templis et farre litabo.' *Sat.* 2. 71. et seq.

418. *Styx ima.* The Styx, a fountain of deadly water, between Nonacris and Pheneus, here used for Inferi.

419. *Tegula.* The roof or covering of the tomb. The first syllable of this word is short, but its usual quantity is departed from in other instances. *Fast.* vi. 298. *In Ibin.* 304. *Projectis coronis.* With scattered garlands. See Addenda.

421. *Inque mero mollita Ceres.* Bread, softened by being steeped in wine, or cakes made of flour and wine. *Violæque solutæ.* And scattered violets.

422. *Mediâ viâ.* The tombs were generally placed by the road side. *Testa.* qu. *tosta,* from *torreo.* An earthen vessel. Allusion is doubtless made here to the feast called Silicernium, (*cœna funebris quasi in silice*, vel testâ, *posita.* Serv. in *Virg. Æneid,* v. 92, *vel quod silentes* sc. umbræ, *eam cernebant vel parentantes qui non degustabant.* Donatus in *Ter. Adelph.* iv. 2, 48), both for the dead and the living. *Relicta. Reperta.* Nauger. *Relecta.* Heins.

424. *Sua verba.* Suitable language.

426. *Juste Latine.* From what has been recorded of Latinus, he appears to deserve all that is implied by the epithet. *Terras tuas.* Latium.

427. *Patris Genio.* To the manes, or shade of his father. *Solennia dona.* The customary offerings. (The word *solennis* is variously derived; from *sollum,* i. e. totum and *annus,* by Festus; by others from Gr. ὅλος, *totus* and σεμνὸς, *augustus ;* and from *solus* and *annus,* which is the most probable.) 'Annua vota tamen solemnesque ordine pompas Exsequerer, strueremque suis altaria donis.' *Virg. Æneid,* v. 53, 54, præced. et seq.

429. *Gerunt. Legunt.* Voss. Zulich.

430. *Parentales dies.* The days upon which the oblations or sacrifices to the dead, *inferiæ,* or *parentalia,* were made, consisting of urns, victims, garlands, &c. They are sometimes classed with the Feriæ Statæ, and again with the Imperativæ. The offerings were called Feralia Munera, and the act of presenting them, *Alicui inferias ferre,* vel *mittere,* et *parentare.* *Cic. Legg.* ii. 21. *Phil.* i. 6. So *Cæs. de Bell. Gall. Saguntinorum manibus vastatione Italiæ, &c. parentatum est ;* an

Non impune fuit ; nam dicitur omine ab isto
  Roma suburbanis incaluisse rogis.
Vix equidem credo ; bustis exîsse feruntur,
  Et tacitæ questi tempore noctis avi :
Perque vias Urbis, Latiosque ululâsse per agros
  Deformes animas, vulgus inane, ferunt.
Post ea præteriti tumulis redduntur honores ;
  Prodigiisque venit funeribusque modus.
Dum tamen hæc fiunt, viduæ cessate puellæ :

atonement was made to the ghosts of the Saguntini, &c. *Parentare* proprie est *parentibus* justa facere, *Ovid. Amor.* i. 13, 4.

431. *Non impune fuit.* This neglect of a rite, considered so important, was not allowed to pass with impunity. *Omine.* sc. Causâ.

432. *Suburbanis rogis.* The Romans would not permit a body to be burned or buried within the city, for two reasons, that the priests might not be defiled by accidental contact with a corpse, and that the houses might not be endangered by the number and extent of the funeral fires. For instance, the Flamen Dialis was not allowed to go near a grave, *Gell.* x. 15; nor the high priest among the Jews, *Levit.* xxi. 11, and if the Pontifex Maximus had to deliver a funeral oration, a veil was laid over the body to conceal it from his sight. The places for burial were either private or public; the private in fields or gardens, usually near the highway, supr. 422, that they might be easily seen, and remind the passengers of their mortality. Hence the frequent inscriptions, 'Siste Viator,' 'Aspice Viator,' &c. on the *Via Appia, Aurelia, Flaminia, Tiburtina, &c. Liv.* vi. 36, *Juvenal,* i. 171, *Propert,* iii. 16, 30. The public places of burial for the rich were commonly the Campus Martius, or Campus Esquilinus, granted by a decree of the senate, *Cic. Phil.* ix. 7 ; for the poor, outside the Esquiline gate, in places called Puticulæ, 'quod in *puteos* corpora mittebantur,' *Varr. de L. L.* iv. 5. *Horat. Sat.* i. 8, 8. The Vestal virgins were buried within the city, *quia legibus non tenebantur, Serv. in Virg. Æn.* ix. and some illustrious men, as Poplicola, Tubertus, and Fabricius, *virtutis causa, legibus soluti ;* which right descended to their posterity, but was not exercised. The right of building a sepulchre for himself within the Pomœrium, was decreed to Julius Cæsar, as a singular privilege, *Dio.* xliv. 7.

433. *Bustis exîsse.* See supr. n. 33. Their forefathers, complaining throughout the period of the silent night, are said to have issued from their tombs. So upon the death of Cæsar, 'Simulacra modis pallentia miris Visa sub obscurum noctis,' *Virg. Georg.* i. 477, and Ovid, on the same subject, 'Umbrasque silentum Erravisse ferunt.'

436. *Deformes animas, vulgus inane.* 'Unsightly ghosts, an unsubstantial crowd.'

437. *Præteriti honores.* The neglected honours.

438. *Venit modus.* There came an end.

439. *Viduæ cessate puellæ.* '*Abstinete maritorum complexibus.*' So Forcellinus explains the pas-

Exspectet puros pinea tæda dies.
Nec tibi, quæ cupidæ matura videbere matri,

sage, and proves the correctness of the word *puella* being taken in the sense of a 'married woman,' from *Horat. Od.* iii. 22, 2, 'Laborantes utero puellas;' and *Propert. El.* xiii. 3, 21, 34, where *puella* is applied to Antiopa, the mother of two grown-up sons, Zethus and Amphion; also *Ovid, Heroid, ep.* i. 115, where Penelope calls herself *puella*, having already given birth to Telemachus. It is much more likely that *puella* is to be understood in its limited sense, '*young* virgins,' and so opposed in a degree to *matura*, infr. 441; *viduæ cessate*, 'continue unwedded;' this explanation is further consistent with the succeeding lines, which evidently refer to the marriage ceremony. *Vidua* is frequently understood to mean 'alone,' 'unmarried;' 'Viduam non solum eam, quæ aliquando nupta fuisset, sed eam quoque mulierem, quæ virum non habuisset, appellari ait Labeo; quia vidua sic dicta est, quasi vecors, vesanus, qui sine corde aut sanitate esset; similiter viduam esse dictam, sine duitate.' And again, 'Universim quæcunque seu nupta sive innupta, sine viro cubat, *vidua* dicitur.' *Forcel. in voc. cit.* So Livy i. 46, *ad fin.* 'Se rectius viduam, et illum cœlibem futurum fuisse contendere, quam cum impari jungi.' It is very unlikely that *viduæ puellæ* should mean 'widows;' or that the poet should commence by impressing his injunctions upon such, because independently of its being inauspicious to re-marry at such a time, second marriages were not considered honorable in women, while those who had but once married, and remained in widowhood, were held in particular respect. Hence *univira* is often found in ancient inscriptions as a term of honour. So, *Uni nupta*, *Propert.* iv. *ult.* Such as married a second time were also excluded from officiating at the annual sacred rites of Female Fortune. *Fortuna Muliebris. Dionys.* viii. 56. *Val. Max.* i. 8, 4, *Serv. in Virg. Æneid*, iv. 19, *Vidua* is derived from *iduare*, to divide, qu. *valde divisa*, vel *a viro divisa*.

440. *Puros.* Auspicious. *Pinea.* It is not clear whether *spinea*, should not be the reading, since the sloetree or blackthorn, *spinus*, was used as well as the pine, *pinus*, for torches at the marriage ceremony; see supr. x. 28. *Tæda.* The ceremony was performed at the house of the bride's father, or nearest relative. In the evening the bride was conducted, *ducebatur* vel *deducebatur*, to her husband's house. She was taken apparently by force, *abripiebatur*, from the arms of her mother or next of kin, in memory of the violence used towards the Sabine women. Three boys, whose parents were living, attended her; two of them supporting her by the arm, and the third bearing a flambeau, *tæda pinea* vel *spinea*, before. *Festus. Catull.* lix. 15. *Plin.* xvi. 18. There were five other torches carried before her, called Faces Nuptiales, *Cic. Cluent.* 6, Maritæ, *Ovid. Ep.* xi. 101. Legitimæ, *Lucan.* ii. 356. *Plutarch Q. Rom.* 2.

441. *Cupidæ matri.* In allusion to the anxiety of mothers for the marriage of their daughters. *Matura.* So Virgil, 'Jam matura viro, jam plenis nubilis annis.'

Comat virgineas hasta recurva comas.
Conde tuas, Hymenæe, faces, et ab ignibus atris
Aufer; habent alias mœsta sepulchra faces.
Dî quoque templorum foribus celentur opertis;
Thure vacent aræ, stentque sine igne foci.
Nunc animæ tenues, et corpora functa sepulchris
Errant; nunc posito pascitur umbra cibo.
Nec tamen hæc ultrà, quàm tot de mense supersint

442. *Comat hasta.* The hair of the bride was divided into six locks, with the point of a spear. *Plut. in Romul. et Quæst.* 86 vel 87. If this be the correct interpretation, *hasta* must be understood to mean the *acus celibaris*, the δοράτιον of the Greeks, a species of small spear or bodkin, used for the purpose already mentioned; however, the epithet *recurva* makes it appear much more likely that by *hasta* we are to understand the *acus comatoria*, or crisping-pin, Gr. βελόνη, with which the bride's hair was at once arranged and adorned. According to Festus, this *hasta* was symbolical of the guardianship exercised over matrons, *matronæ*, by Juno Curitis, so called from *curis*, i. e. *hasta*, as has been observed before; or of the bride becoming in time the mother of a race of warriors; or of the dominion exercised by the husband over his wife, the spear being the type of authority.

443. *Hymenæe.* Hymen, or Hymenæus, the god of wedlock, sometimes called Hymen Hymenæus, was, according to some, the son of Bacchus and Venus, others make him the son of Apollo and Calliope, or Urania, or Clio. He is said to have been the first to ordain the ceremony which makes marriage binding, and hence the honours paid him upon the celebration of the rite. He is said by some to have been the son of Magnes, highly accomplished in the art of music, of a beauty approaching to feminine; and that he expired while singing the praises of Bacchus upon his marriage with Althea or Ariadne. *Ignibus atris.* From the gloomy torches of the Feralia. See *Fast.* vi. 205.

444. *Alias.* Distinct.

445. *Celentur.* The temple doors were closed in order that the gods and their priests might be secured from all inauspicious sights. It is said that the statues of the deities on the highways were covered with a veil when likely to be passed by a funeral, &c. Supr. N. 432.

447. *Corpora functa sepulchris.* The bodies of the dead. The phrase *functa sepulchris*, is equivalent to *functus fato*, *Valer. Max.* i. c. ult. N. 5, or *functus morte*. *Velleius*, ii. 49.

448. *Posito pascitur umbra cibo.* During the Feralia, banquets used to be prepared in the vicinity of the tombs, upon which the manes were supposed to feast. It was thought that they delighted in blood, *Tertullian de Spect.* whence various animals, especially such as the deceased had been fond of, were slain at the funeral pile, and thrown into it; *Plin.* viii. 40, s. 61.

449. *Nec tamen, &c.* The Feralia were held, xii. Kal. Mart. including which, there were *eleven* days to the end of the month, the number of feet in a hexame-

Luciferi, quot habent carmina nostra pedes.
Hanc, quia justa ferunt, dixere Feralia lucem:
Ultima placandis Manibus illa dies.
Ecce anus in mediis residens vinosa puellis,
Sacra facit Tacitæ: vix tamen ipsa tacet.
Et digitis tria thura tribus sub limine ponit,
Qua brevis occultum mus sibi fecit iter.
Tum cantata ligat cum fusco licia rhombo,

ter and pentameter line, *quot habent*, &c. This is rather a fanciful periphrasis, whereby it is to be understood simply that the Feralia lasted for one day.

451. *Justa.* Funeral obsequies, so called from *jus*, 'quia hæc maxime defunctis debentur.'

454. *Tacitæ.* The goddess of silence, whose worship was ordained by Numa. The poet proceeds to recount some additional rites accompanying the Feralia.

455. *Tria thura.* Three grains of frankincense. '*Tus* et *thus* lachryma exiguæ arboris in Arabia, qua siccata adoletur in sacris.' Forcel. *Sub limine.* Where the slanderers who were to be silenced were likely to pass, aud where the tiny mouse, &c.

457. *Cantata.* Enchanted. *Cum fusco licia rhombo.* Some copies read *plumbo*, lead having been used by the ancients in charms. The reading in the text is probably the more correct, as the same expression occurs, *Ovid. Amor.* i. *el.* 8, 8. 'Scit bene quid gramen quid torto concita rhombo Licia, quid valeat virus amantis equæ.' *Fusco*, alludes to the colour of the *licia*, clues of thread which were wound round the spindle or spinning-wheel, *rhombus.* They were of different shades; 'Terna tibi hæc primum triplici diversa colore Licia circumdo.' *Virg. Ecl.* 8, 73, where Servius, 'Bene utitur liciis, quæ ita stamen implicant, at hæc adolescentis mentem implicare contendit.' From this comment, as also the passage in the text, the reader may be referred to that part of Southey's noble poem, Thalaba, where the hero is taken in the snare of the sorceress.

'He found a woman in the cave,
A solitary woman,
Who by the fire was spinning,
And singing as she spun.
The pine boughs they blazed cheerfully,
And her face was bright with the flame,
Her face was as a damsel's face;
And yet her hair was grey.
She bade him welcome with a smile,
And still continued spinning,
And singing as she spun.
The thread the woman drew
Was finer than the silkworm's,
Was finer than the gossamer;
The song she sung was low and sweet,
And Thalaba knew not the words.

'And up she raised her bright blue eyes,
And sweetly she smil'd on him,
And he conceiv'd no ill;
And round and round his right hand,
And round and round his left,
He wound the thread so fine.
And then again the woman spake,
And still her speech was song;
"Now thy strength, O stranger, strain;
Now then break the slender chain."

Et septem nigras versat in ore fabas.
Quodque pice adstrinxit, quod acu trajecit ahena
Obsutum mænæ torret in igne caput.
Vina quoque instillat. Vini quodcunque relictum est,
Aut ipsa, aut comites, plus tamen ipsa, bibit.
Hostiles linguas, inimicaque vinximus ora,
Dicit discedens, ebriaque exit anus.
Forsitan a nobis, quæ sit Dea Muta, requiras.
Disce, per antiquos quæ mihi nota senes.
Jupiter, indomito Juturnæ captus amore,
Multa tulit, tanto non patienda deo.
Illa modo in silvis inter coryleta latebat:
Nunc in cognatas desiliebat aquas.
Convocat hic Nymphas, Latium, quotcunque tenebas:
Et jacit in medio talia verba choro:
Invidet ipsa sibi, vitatque, quod expedit illi,
Vestra soror summo nubere læta Deo.
Consulite ambobus: nam quæ mea magna voluptas,

'Thalaba strove, but the thread
Was woven by magic hands,
And in his cheek the flush of shame
Arose, commixt with fear.
She beheld and laughed at him,
And then again she sung,
"My thread is small, my thread is fine,
But he must be
A stronger than thee,
Who can break this thread of mine.
"Sister, sister! hear my voice!
Sister, sister! come and rejoice!
The web is spun,
The prize is won,
The work is done,
For I have made captive Hodeirah's son."'

The intention of the *licia* in the text was to bind the tongue.

458. *Nigras versat in ore fabas.* This was also done at the Lemuralia.

460. *Mænæ.* A cackerel, pilchard, or minnow, whose head was roast in the fire, the mouth having been closed with pitch, and sewed with a brass needle. It was so offered as an emblem of silence to the goddess Tacita. *Obsutum.* So Virgil. Georg. iv. 'Huic geminæ nares et spiritus oris Multa reluctanti obsuitur.' The reading of this passage as it stands in the text, was selected, after considerable difficulty and research, by the indefatigable Heinsius.

462. *Plus tamen ipsa.* Hence the reading *vinosa* has been adopted, v. 453, instead of *annosa.*

463. *Vinximus.* We have charmed or bound by magic arts; Forcel. *Vincire* is a term peculiar to such enchantments.

465. *Forsitan, &c.* The poet proceeds to account for the origin of the Dea Muta.

467. *Juturnæ.* Her history has been already given.

469. *Coryleta.* Copses of hazle.

470. *Cognatas.* Because she was the daughter of the nymph Venilia, and a Naiad. There was also a fountain, called Juturna, in Latium.

Utilitas vestræ magna sororis erit.
Vos illi in prima fugienti obsistite ripa,
Ne sua fluminea corpora mergat aqua.
Dixerat: annuerunt omnes, Tiberinides udæ,
Quæque colunt thalamos, Ilia diva, tuos
Forte fuit Nais, Lara nomine: prima sed illi
Dicta bis antiquum syllaba nomen erat,
Ex vitio positum. Sæpe illi dixerat Almo,
Nata, tene linguam; nec tamen illa tenet.
Quæ, simul ac tetigit Juturnæ stagna sororis,
Effuge, ait, ripas: dicta refertque Jovis.
Illa etiam Junonem adiit: miserataque nuptam,
Naiada Juturnam vir tuus, inquit, amat.
Jupiter intumuit: quaque est non usa modeste,
Eripuit linguam: Mercuriumque vocat;
Duc, ait, ad Manes: locus ille silentibus aptus.
Nympha, sed infernæ Nympha paludis erit.
Jussa Jovis fiunt; accepit lucus euntes.

478. *Mergat. Mandet.* Heins. 'Heu quis salsis fluctibus mandet me ex sublimi vertice saxi.' *Att. Philoc. Cic. Tusc. Quæst.* ii.

479. *Tiberinides udæ.* The nymphs of the river Tiber.

480. *Thalamos tuos.* The Anio, a river of Italy, falling into the Tiber, three miles to the north of Rome, near Antemnæ, and rising in a mountain near Treba. It is here called the *thalamus* of Ilia, because she is supposed to have been wedded to the god of this river. See *Horat. Od.* i. 2, where she is made the spouse of the Tiber.

481. *Lara.* Called also Laranda. *Prima sed illi, &c.* The first syllable repeated, Lala, was her former name, bestowed from her garrulity, *ex vitio positum*, from λαλειν, *garrire.*

483. *Almo.* The father of the nymph Lara. A rivulet in the territory of Rome, running from the Via Appia, near the Porta Capena, into the Tiber, a mile below the city. *Almon.* Ambros. *Metam.* xiv.

485. *Juturnæ stagna.* Beside Pallanteum, and not far from the temple of Vesta.

487. *Nuptam.* Sc. Juno.

489. *Quaque est non usa modeste.* Which she had used indiscreetly.

490. *Mercuriumque.* The son of Jupiter and Maia, the daughter of Atlas; the messenger of Jupiter and of the gods. His name is derived either from *merces*, because he was the patron of merchants, and god of gain, or qu. *Medicurrius*, 'quod *medius* inter deos et homines *currebat*.' The insignia of Mercury are his *Petasus*, or winged cap; the *Talaria*, or winged sandals for his feet; and a *caduceus*, or wand, with two serpents twined round it, in his hand. Sometimes, as the god of merchants, he bears a purse, *marsupium*. *Horat. Od.* i. 10. *Virg. Æneid*, iv. 239, viii. 138. *Vocat. Rogat.* Al. *Monet.* Ursin. Voss. Zulich.

492. *Infernæ paludis.* The Styx.

493. *Lucus.* 'Sic demum lucos Stygios, regna invia vivis, Aspicies.' *Virg. Æneid*, vi. 164.

Dicitur illa duci tum placuisse deo.
Vim parat hic: vultu pro verbis illa precatur;
Et frustra muto nititur ore loqui.
Fitque gravis, geminosque parit, qui compita servant,
Et vigilant nostra semper in urbe, Lares.

UNDEC. KAL. MART. CHARISTIA.

Proxima cognati dixere Charistia cari,
Et venit socias turba propinqua dapes.
Scilicet à tumulis, et qui periere propinquis,
Protinus ad vivos ora referre juvat;
Postque tot amissos, quidquid de sanguine restat,
Aspicere, et generis dinumerare gradus.
Innocui veniant; procul hinc, procul impius esto
Frater, et in partus mater acerba suos:
Cui pater est vivax, qui matris digerit annos,
Quæ premit invisam socrus iniqua nurum.

494. *Duci—deo.* Ψυχοστόλος Ἑρμῆς; Ψυχοπομπος; Ψυχαγωγὸς πομπαῖος, Æschyl. Eumen. Νεκροπομπός Lucian in Dial. Mercur. et Maiæ.

497. *Geminosque—Lares.* Deities that presided over the public ways, and were worshipped where cross-roads, *compita*, met. Forcel. According to the nature of their charge, the Lares were called *Urbani*, presiding over cities; *Familiares*, over houses; *Rustici*, over the country; *Compitales*, over cross-roads; *Marini*, over the sea, &c.

499. *Proxima.* On the day following the Feralia, xi. Kal. Mart. Feb. 19th. *Charistia.* A solemn festival or banquet, at which none but kinsfolk met, in order that if there had been any contention or misunderstanding amongst them, they might be reconciled again, their differences being made up. *Val. Max.* ii. 1, n. 8. From Gr. χαρίζομαι, *condono.* There was a festival wont to be held in Padua, called *la Domenica parentela*, which bears a close resemblance to the Charistia.

500. *Turba propinqua.* Relations and kindred.

501. *Scilicet, &c.* 'It is, in sooth, a pleasure to bring back our discourse, *ora referre*, at once, to the living, from the tombs and the relatives who are no more.' This was the reason why the Charistia followed immediately the Feralia, and not as has been stated in a note on the passage, in a late edition of the Fasti, 'That the dead might visit their friends, and have their share of the feast!' A moderate acquaintance with the classics, or even common sense, could not fail to detect at once the egregious absurdity of such an interpretation.

507. *Vivax.* Too long lived. *Matris digerit annos.* Computes the years his mother has to live.

508. *Premit.* Harasses.

Tantalidæ fratres absint, et Iasonis uxor,
Et quæ ruricolis semina tosta dedit;
Et soror, et Progne, Tereusque duabus iniquus;
Et quicunque suas per scelus auget opes.
Dìs generis date thura, boni: Concordia fertur
Illo præcipué mitis adesse die.
Et libate dapes, ut grati pignus honoris
Nutriat incinctos mista patella Lares.
Jamque ubi suadebit placidos nox ultima Somnos,

509. *Tantalidæ fratres.* Atreus and Thyestes, sons of Pelops and Hippodamia, and grandsons of Tantalus. For a history of the crimes of this family, see Class. Dic. *Jasonis uxor.* Medea.

510. *Et quæ.* Ino, daughter of Cadmus and Harmonia, married to Athamas, king of Thebes, after he had divorced Nephele, by whom he had Phryxus and Helle. Ino, bent upon the destruction of her step-children, who should inherit the sovereignty to the prejudice of her own, Melicerta and Learchus, gave the husbandmen scorched seed, in expectation that the failure of the harvest would be followed by a famine, and that the augurs, whom she had bribed, would insist, in consequence, upon the sacrifice of Phryxus and Helle to appease the gods.

511. *Et soror.* Philomela, the daughter of Pandion, king of Athens. Tereus, king of Thrace, having been summoned to assist the Athenians in war, married Progne, who was also the daughter of Pandion, and returned with her to his kingdom. At the request of Progne, he went to Athens again to bring Philomela to see her sister, and having abused her on the way, he cut out her tongue. But Philomela sent Progne a robe upon which she had depicted the perfidy of Tereus, and in revenge Progne served up his son Itys at a banquet on his return. Tereus would have slain her, but that they were changed by the gods into birds. Progne became a swallow, Tereus a hoopoe, and Philomela a nightingale.

513. *Dis generis.* To the gods of the same kindred. *Concordia.* Sc. Dea.

515. *Libate dapes.* Sc. Diis. *Ut grati pignus honoris.* As a token of grateful respect.

516. *Incinctos.* The Lares were represented as clothed in the Gabine habit, which covered the left shoulder, leaving the right bare. 'Bullaque succinctis Laribus donata pependit.' *Pers.* v. 31. They were sometimes clad differently, see supr. i 428. *Mista.* Some copies read *missa,* which is to be taken in the sense of *oblata: mista,* alludes to the nature of what the vessel contained. *Patella.* A broad vessel, or dish, used in sacrifices. Forcell. 'Patellæ, vascula parva sacris faciendis apta, quæ erant velut capidulæ, (large pots or jugs, with handles or ears, used at sacrifices), quædam. In his apponebantur diis cibi, præsertim Penatibus Laribusque.' Festus. Hence the Lares were called Dii Patellarii.

517. *Nox ultima.* 'Night far advanced;' to shew that they had allowed full time for the purposes

Parca precaturæ sumite vina manus:
Et 'Bene nos, Patriæ, bene te, Pater, optime Cæsar,'
Dicite suffuso, per sacra verba, mero.

DEC. KAL. MART. TERMINALIA.

Nox ubi transierit, solito celebretur honore
Separat indicio qui Deus arva suo.
Termine, sive lapis, sive es defossus in agro
Stipes, ab antiquis sic quoque numen habes.
Te duo diversâ domini pro parte coronant;
Binaque serta tibi, binaque liba ferunt.
Ara fit; huc ignem curto fert rustica testu
Sumptum de tepidis ipsa colona focis.
Ligna senex minuit, concisaque construit alté;

of the festival. So Virgil, 'Suadentque cadentia sidera somnos.'

518. *Parca.* Sufficient for a libation. *Precaturæ sumite manus.* sc. *Precaturi manibus sumite.*

519. *Et, &c.* 'And having poured out the wine, say, in the form prescribed, *per sacra verba*, 'May it be well with us, with our country and with thee, Father, most noble Cæsar.' The health of Augustus was always given at private and public entertainments, according to a decree of the senate to that effect. So Horace, 'Te mensis adhibet Deum; te multa prece, te prosequitur mero, Diffuso pateris, et Laribus tuum miscet numen.'

521. *Nox ubi transierit.* On the x. Kal. Mart. Feb. 20th, the Terminalia, or festival of Terminus was held.

523. *Termine.* From Gr. *τέρμα*, the god who presided over boundaries, and was supposed to punish all unjust usurpation of land. The worship of this deity was ordained by Numa, and his symbols, whether stones or trunks of trees which separated their different possessions, were annually crowned by the people of the country with wreaths of flowers, and victims were offered in honour of each Terminus or landmark.

525. *Duo domini.* The possessors of the territory at either side of the landmark. This alludes to the private sacrifice, the public was celebrated at the sixth milestone from the city.

527. *Curto testu.* 'In a broken pan;' evincing the poverty of the country woman. So Juvenal, 'cerebrum Testa ferit quoties rimosa et curta fenestris Vasa cadunt.' *Sat.* iii. 70. For *testu* some propose *testa* and *testo;* however, it occurs again elsewhere, and *Petron. in Satyr.* c. 137, *a med.* 'Animadverto Enotheam cum testu ignis pleno venientem;' and in other places. *Testu* is a neuter noun, indeclinable; some make it the ablative of *Testus—ûs—ui*, masc: but without any authority. *Colona* is supposed, with good reason, to be used for *colonia*, such a figure being common. Forcel.

Et solidâ ramos figere pugnat humo.
Dum sicco primas irritat cortice flammas,
Stat puer, et manibus lata canistra tenet.
Inde, ubi ter fruges medios immisit in ignes,
Porrigit incisos filia parva favos.
Vina tenent alii; libantur singula flammis;
Spectant, et linguis candida turba favent.
Spargitur et cæso communis Terminus agno,
Nec queritur, lactens cùm sibi porca datur.
Conveniunt, celebrantque dapes vicinia simplex;
Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis;
Omnis erit sine te litigiosus ager.
Nulla tibi ambitio est; nullo corrumperis auro:
Legitimâ servas credita rura fide.
Si tu signâsses olim Thyreatida terram,

530. *Ramos*. The stakes by which the pile of wood was prevented from falling about. *Pugnat*. Strives.

532. *Puer*. Called *Camillus*, a boy of noble birth, whose parents should both be living, πᾶις 'αμφιθαλὴς. The boy who attended the sacrifices with the Flamen Dialis was called *Flaminius Camillus*. It is supposed by some that *Camillus* was formerly synonymous with *puer*. *Canistra*. Osier baskets, qu. from *canna*. They contained whatever was necessary for the sacrifice—the knife, the molæ salsæ, and the chaplets. So Æschines, Ενῆρκται μὲν τὰ κανᾶ; 'canistrorum jam cœpta est circumventio; 'the sacred rites are now begun;' and Schol. Bekk. in loc. cit. Τὰ κανᾶ ἑορτὴ παρ' 'Αθηνάιοις, ἐν ᾗ αἱ παρθένοι ἱερά τινά Δήμητρος εν κανδῖς, ἤγουν εν κανισκοις, ἐβαστάζον ἐπὶ κεφαλῆς· ὅθεν κανηφόροι κέκληνται. Οἱονεὶ εὐτρεπῆ ἤδε ἐισὶ τα κανίσκα τὰ πρὸς θυσίας. And Eurip. Iph. Aul. 1471. Κανᾶ' δ' ἐναρχέσθω τις; and 1568, Electr. 1142. Aristoph. Av. 851.

534. *Porrigit*. Offers. *Incisos favos*. Sliced honeycomb. *Filia parva*, called *camilla*.

535. *Libantur singula flammis*. A portion of each was thrown into the fire.

536. *Linguis favent*. Abstain from words of ill omen. *Candida*. Either clad in white, or religious, reverent.

537. *Cæso agno*. So Horace, 'agna festis cæsa Terminalibus.' *Communis*. To those whose land was divided.

539. *Celebrantque dapes*. 'Throng the feast.' So Cicero, 'Domus mea quotidie celebratur.'

545. *Thyreatida terram*. Thyrea was a town in the Ager Cynurius, on the confines of Laconia and Argolis. The Lacedæmonians and Argives in consequence, each laid claim to it, and it was agreed to decide their claims by the sword. Three hundred men were chosen as champions on either side, and of all but three survived; of the Argives, Alcenus and Mathinus, and of the Lacedæmonians, Othryades. The two former left the field as triumphant, but the latter

Corpora non letho missa trecenta forent:
Nec foret Othryades congestis tectus in armis:
O quantum patriæ sanguinis ille dedit!
Quid, nova cùm fierent Capitolia? nempe Deorum
Cuncta Jovi cessit turba locumque dedit.
Terminus, ut veteres memorant, conventus in æde
Restitit; et magno cum Jove templa tenet.
Nunc quoque, se supra ne quid nisi sidera cernat,
Exiguum templi tecta foramen habent.
Termine, post illud levitas tibi libera non est;
Quâ positus fueris in statione, mane.
Nec tu vicino quicquam concede roganti,
Ne videare hominem præposuisse Jovi.
Et, seu vomeribus, seu tu pulsabere rastris,
Clamato, 'Meus est hic ager, ille tuus.'
Est via, quæ populum Laurentes ducit in agros,
Quondam Dardanio regna petita duci.
Illac lanigeri pecoris tibi, Termine, fibris
Sacra videt fieri sextus ab Urbe lapis.

had strength remaining to collect a sufficient quantity of spoils to raise a trophy, which he inscribed with his own blood to Jupiter Tropæuchus. Each party claiming the victory, hostilities were renewed, which terminated in the success of the Lacedæmonians, by whom their conquest was celebrated yearly with a festival, at which the presidents wore crowns —called Coronæ Thyreaticæ.

546. *Trecenta.* From the preceding note it must appear that the poet is mistaken.

547. *Congestis armis.* Alluding to the trophy.

548. *O quantum.* sc. By having caused a second engagement.

549. *Quid, nova, &c.* When Tarquinius Superbus was preparing to erect a temple to Jupiter on the Tarpeian rock, the rest of the deities consented, having been consulted by auguries, that their shrines, *sacella*, should be removed, *exaugurari;* Terminus, however, when consulted, *conventus*, refused, *in æde restitit;* (Livy mentions that Juventas also declined being moved; v. 54) and this was regarded by the Romans as an omen of the strength and stability of their empire.

553. *Se supra.* When the temple, alluded to above, was built, an aperture was left in the roof, over the statue of Terminus, whom it was supposed improper to confine within any limits; hence the custom of sacrificing to this deity in the open air.

555. *Post illud.* Thenceforward; from the time he had refused to give way to Jove. *Levitas.* Inconstancy. *Libera non est.* Is not permitted you.

561, *Est via.* The Via Laurentina, between the Via Hostiensis and Via Appia.

562. *Dardanio duci.* Æneas. See i. 469.

563. *Illac, &c.* The public sacrifice was formerly celebrated in honour of Terminus at the distance of six miles from Rome,

Gentibus est aliis tellus data limite certo;
Romanæ spatium est Urbis et orbis idem.

SEPT. KAL. MART. REGIFUGIUM.

Nunc dicenda mihi Regis fuga; traxit ab illâ
Sextus ab extremo nomina mense dies.
Ultima Tarquinius Romanæ gentis habebat
Regna; vir injustus, fortis ad arma tamen.
Ceperat hic alias, alias everterat urbes;
Et Gabios turpi fecerat arte suos.
Namque trium minimus, proles manifesta Superbi,
In medios hostes nocte silente venit.
Nudârant gladios: 'Occidite, dixit, inermem.'
'Hoc cupiant fratres, Tarquiniusque pater,
'Qui mea crudeli laceravit verbere terga.'
Dicere ut hoc posset, verbera passus erat.
Luna fuit; spectant juvenem, gladiosque recondunt;

whose sway extended subsequently over the habitable globe.

567. *Nunc.* On the VII. Kal. Mart. Feb. 23d. *Regis fuga.* The banishment of Tarquinius Superbus and his family from Rome, whence the festival was called *Regifugium.*

568. *Sextus. Quintus.* Neapol. which is given upon the authority of the ancient kalendar. *Septimus extremo.* Hamburg. See *Fast.* v. 671, upon which Forcel. 'Hic dies (XI. Kal. Jun.) festus rectius *Fuga regis* vocatur.' According to the kalendar engraved by order of Augustus on tables of stone, this festival was celebrated on the VI. Kal. Mart. Feb. 24th.

570. *Vir injustus.* An usurper, having murdered his father-in-law, Servius Tullius, to obtain the throne. *Fortis ad arma.* He was, however, an able general, as appears from his successes over the Volsci, his capture of Suessa Pometia, their principal town, &c.

572. *Gabios.* A town of Latium, nearly mid-way between Rome to the west, and Præneste to the east. It was founded by two brothers from Sicily, Galactus and Bius. *Turpi arte.* The nature of the fraud is given in the text; hence Juvenal 'Simplicibus Gabiis.' 3. 192.

573. *Minimus,* sc. *natu.* Sextus was the youngest of the three brothers. *Proles manifesta.* His character proved him to be the offspring of Tarquinius Superbus.

574. *Hostes,* sc. *Gabinos,* with whom his father was at war.

575. *Nudarant gladios.* With the intention of putting him to death. *Occidite, &c.* So Sinon, 'Jamdudum sumite pœnas. Hoc Ithacus velit, et magno mercentur Atridæ.' *Virg. Æneid,* ii. 104.

576. *Fratres.* Titus and Aruns.

578. *Dicere ut hoc, &c.* He had submitted to be scourged in the public forum at Rome, that he might have the stripes to show in proof of his veracity at Gabii.

579. *Luna.* Moonlight.

Tergaque deductâ veste notata vident.
Flent quoque, et, ut secum tueatur bella, precantur.
Callidus ignaris annuit ille viris.
Jamque potens, misso genitorem appellat amico,
Prodendi Gabios quod sibi monstret iter.
Hortus odoratis suberat cultissimus herbis,
Sectus humum rivo lenè sonantis aquæ.
Illic Tarquinius mandata latentia nati
Accipit ; et virgâ lilia summa metit.
Nuncius ut rediit, decussaque lilia dixit ;
Filius, ' Agnosco jussa parentis,' ait.
Nec mora ; principibus cæsis ex urbe Gabinâ,
Traduntur ducibus mœnia nuda suis.
Ecce, nefas visu, mediis altaribus anguis

583. *Jamque potens*. He ingratiated himself easily, so as to secure the confidence of the unsuspecting Gabini, and finally to be placed at the head of their state. ' Dux ad ultimum belli legitur; et in tanto caritate esse *cœpit*, ut non pater Tarquinius potentior Romæ quam filius Gabiis esset.' *Liv.*

585. *Suberat*. Was at hand.

586. *Sectus humum*, i. e. *quoad humum*. Having its soil divided by a gentle rill of purling water.

587. *Mandata latentia*. The secret instructions.

588. *Lilia*. According to Livy and Dionysius, Tarquin struck off the heads of the tallest poppies ; ' Ibi inambulans tacitus, summa papaverum capita dicitur baculo decussisse.' *Liv.* Thrasybulus of Miletus is said to have made an equally significant reply to a messenger sent him by Periander the tyrant of Corinth, to inquire how his reign might be best made durable. The messenger was taken to a corn field, where Thrasybulus cut off the heads of the tallest stalks. This was not thrown away upon Periander either, for he immediately destroyed the noblest and wealthiest of his subjects. Hence it may be easily seen what branch of the state is most obnoxious to the cravings of a tyrant. High birth, and its proper twin, high principle, if men knew better, are obstacles insurmountable to heartless and profligate ambition. See infr. 593–4.

591. *Principibus cæsis*. ' Primores civitatis, criminando alios apud populum, alios sua ipsos invidia opportunos interemit,' &c. *Liv.*

592. *Traduntur*. ' Orba consilio auxilioque, Gabina res regi Romano sine ulla dimicatione in manum traditur.' *Id.*

593. *Ecce, &c.* Upon the capture of Gabii, Tarquin made peace with the Volsci, renewed his league with the Tuscans, and turned his attention to improving the city of Rome ; while engaged in this design, the portent appeared as described in the text. There were three remarkable things connected with this portent, as mentioned by the poet, the issuing of a snake from amongst the altars, its devouring the entrails, and the extinguishing of the fires. Livy mentions merely that the snake came out of a wooden pillar, belonging to the ancient Capitol

Exit, et extinctis ignibus exta rapit.
Consulitur Phœbus. Sors est ita reddita: 'Matri
'Qui dederit princeps oscula, victor erit.'
Oscula quisque suæ matri properata tulerunt,
Non intellecto credula turba Deo.
Brutus erat stulti sapiens imitator, ut esset
Tutus ab insidiis, dire Superbe, tuis.
Ille jacens pronus matri dedit oscula Terræ,
Creditus offenso procubuisse pede.
Cingitur intereà Romanis Ardea signis,
Et patitur lentas obsidione moras.
Dum vacat, et metuunt hostes committere pugnam,
Luditur in castris; otia miles agit.

probably, and proceeded towards the palace.

595. *Consulitur Phœbus.* Titus and Aruns, their brother having been designedly left behind, were sent to Delphi to consult the oracle upon this portent, on which occasion they asked also who was to succeed their father as king. To this latter query, to which the poet does not allude, was given the answer in the text. 'Perfectis patris mandatis, cupido incepit animos Juvenum sciscitandi, ad quem eorum regnum Romanum esset venturum.' *Liv.* *Sors.* The response.

596. *Princeps.* First.

597. *Quisque.* According to Dionysius, the two youths agreed to conceal the oracle from their brother, and that, having both kissed their parent at the same time, they should reign conjointly. Livy, however, states that they left it to chance which should so salute her first. *Properata.* In allusion to the haste with which they returned.

598. *Credula turba.* Titus and Aruns, who misinterpreted the oracle, whence *credula,* and *non intellecto Deo.*

599. *Brutus.* His father, M. Junius, and elder brother, were both put to death by Tarquin, who coveted their wealth; in order to escape a similar fate, L. J. Brutus (see infr. 723) counterfeited idiocy, and was retained at the court of Tarquin for the amusement of his sons. 'Ex industria factus ad imitationem stultitiæ, quum se suaque prædæ esse regi sineret, Bruti quoque haud abnuit cognomen; ut sub ejus obtentu cognominis liberator ille populi Romani tempora opperiretur sua.' *Liv.*

601. *Pronus.* Prostrate. *Matri Terræ.* 'Scilicet quod ea communis mater omnium mortalium esset.' *Liv.*

602. *Offenso pede.* sc. Having stumbled.

603. *Ardea.* A town of Latium, twenty-three miles distant from Rome, founded by Danaë, daughter of Acrisius; *Virg. Æneid,* vii. 409, et seq. so called either from an augury taken from a heron, *ardea, Hygin.* or from the excessive heat of the country, *ardor, Martial.* It was besieged by Tarquin, on the pretence that it had received some Roman exiles, and was conspiring to effect their return.

Tarquinius juvenes socios dapibusque meroque
Accipit; atque illis rege creatus ait:
'Dum nos difficilis pigro tenet Ardea bello,
'Nec sinit ad patrios arma referre Deos;
'Ecquid in officio torus est socialis? et ecquid
'Conjugibus nostris mutua cura sumus?'
Quisque suam laudat; studiis certamina crescunt;
Et fervent multo linguaque corque mero.
Surgit, cui clarum dederat Collatia nomen;
'Non opus est verbis; credite rebus; ait.
Nox superest; tollamur equis, Urbemque petamus.'
Dicta placent; frænis impediuntur equi,
Pertulerant dominos; regalia protinus illi
Tecta petunt: custos in fore nullus erat.
Ecce nurum regis fusis per colla coronis
Inveniunt posito pervigilare mero.

607. *Juvenes.* So Heins. The Delphin edition reads *juvenis*, and refers it to Sextus Tarquinius, which, from what follows, may be considered the more correct.

608. *Atque illis. Atq. ex illis*, sc. *sociis.* Al. *Ex illis* sc. *dapibus*, i. e. *post cœnam*, Delph.

609. *Difficilis.* So called from the strenuous opposition made by the Ardeates, 'difficiles fores,' *Propert. Eleg.* 1. 6.

611. *Ecquid, &c.* Whether does the nuptial bed abide in its fidelity? *torus socialis*, is used for *tori sociæ. In officio*, lit. in the discharge of its duty. Tr. Are our wives faithful?

613. *Studiis.* By their zeal in the commendation of their respective wives.

615. *Collatia.* A town of the Sabines, situated on an eminence 'Collatinas montibus arces.' *Virg. Æneid*, vi. 744, four or five miles distant from Rome to the east. So called 'quod ibi opes aliarum civitatum fuerint *collatæ*.' *Varr.* Tarquinius Collatinus was so named from his father Egerius having been appointed governor of Collatia after its capture by his uncle Tarquinius Superbus. The epithet *clarum* alludes most probably to the glory subsequently attached to the name of Collatinus, when he and L. J. Brutus were appointed the first consuls at Rome.

616. *Rebus.* 'Quin—conscendimus equos, invisimusque præsentes nostrarum ingenia? Id cuique spectatissimum sit, quod necopinato viri adventu occurrerit oculis.' *Liv.*

618. *Frænis impediuntur.* Are bridled.

619. *Pertulerant dominos.* They had conveyed their masters to the place of destination. *Perfero.* 'Usque ad locum destinatum, vel usque ad finem constitutum fero.' *Forcel.*

620. *In fore*, sc. *ad fores. Custos nullus.* A proof of the carelessness of those within.

621. *Nurum regis.* The daughter-in-law of Tarq. Superb. wife of Sextus T. *Fusis coronis.* The wreaths with which her hair was braided having fallen down, from the effects of her revels, upon her bosom.

622. *Pervigilare.* Devoting the

Inde cito passu petitur Lucretia: nebat;
  Ante torum calathi lanaque mollis erant.
Lumen ad exiguum famulæ data pensa trahebant;
  Inter quas tenui sic ait ipsa sono:
'Mittenda est domino (nunc, nunc properate, puellæ)
  'Quamprimum nostrâ facta lacerna manu.
'Quid tamen audîstis? nam plura audire soletis:
  'Quantum de bello dicitur esse supèr?
'Postmodo victa cades: melioribus, Ardea, restas,
  'Improba, quæ nostros cogis abesse viros.
'Sint tantùm reduces; sed enim temerarius ille
  'Est meus, et stricto quâlibet ense ruit.

whole night to her vigils. *Posito mero.* With wine at hand.

623. *Cito.* Rapid; doubtless from their anxiety. *Lucretia.* Wife of Collatinus, and daughter of Spurius Lucretius Tricipitinus, a noble citizen of Rome. *Nebat, &c.* The simplicity with which the poet has described the midnight occupations of Lucretia, is in perfect keeping with the character which they are intended to illustrate and commend.

624. *Calathi.* Work-basket.

625. *Data pensa trahebant.* Were carding the wool assigned them. *Pensum,* τὸ σταθμηθὲν, from *pendo,* means a certain weight of wool given out to be dressed, &c. within a stated time. *Forcel.*

626. *Tenui sono.* In a subdued or gentle tone.

'Her voice was ever soft,
Gentle, and low; an excellent thing in woman.'

Shakspeare.

628. *Nostrâ. Vestra.* Maz. Zulich. *Lacerna.* A kind of cloak or great-coat, worn over the toga or tunic, open in front, and fastened with clasps or buckles, *fibulæ. Æneid,* vi. 118, 329. It was worn at first by the military only, *Paterc.* ii. 80, whence Lucretia is stated in the text to be engaged in making one for her husband. It is identified by Neapolis, in his comments on this passage, with the *penula,* a species of cloak resembling the *lacerna,* but shorter and straighter, which was also peculiar to the army. With a like thoughtfulness and affection, Andromache devoted her time to Hector in his absence.

——' ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται,
Λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
Αλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ
Ουδὲν σοιγ' ὄφελος, ἐπεὶ ουκ ἐγκείσεαι αὐτοῖς,
'Αλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.

Iliad, xxii. 510, et seq.

629. *Nam plura.* Alluding to the propensity, peculiar to the class she was addressing, for acquiring news.

631. *Postmodo victa cades, &c.* Heinsius suspects this reading, and would substitute, *Dummodo victa cadas, melioribus Ardea resta,* as if it were a wish on the part of Lucretia; Burmann, however, adopts the reading in the text, no doubt correctly, and explains the passage, 'Hereafter conquered, you shall fall; perversely, Ardea, you withstand, *restas,* more able adversaries.' So Forcellinus too in voc. *resto.*

633. *Temerarius ille.* So Andromache, Δαιμόνιε φθίσει σε τὸ σὸν μένος. *Iliad,* vi.

'Mens abit, et morior, quoties pugnantis imago
'Me subit; et gelidum pectora frigus habet.'
Desinit in lachrymas, intentaque fila remittit;
In gremio vultum deposuitque suum.
Hoc ipsum decuit: lachrymæ cecidere pudicæ;
Et facies animo dignaque parque fuit.
'Pone metum, venio;' conjux ait. Illa revixit;
Deque viri collo dulce pependit onus.
Intereà juvenis furiatos regius ignes
Concipit, et cæco raptus amore furit.
Forma placet, niveusque color, flavique capilli;
Quique aderat nullâ factus ab arte decor.
Verba placent, et vox; et quod corrumpere non est:
Quoque minor spes est, hoc magis ille cupit.
Jam dederat cantum lucis prænuncius ales;
Cùm referunt juvenes in sua castra pedem.
Carpitur attonitos absentis imagine sensus
Ille: recordanti plura magisque placent.
Sic sedit; sic culta fuit; sic stamina nevit;
Neglectæ collo sic jacuere comæ:
Hos habuit vultus; hæc illi verba fuere;
Hic decor, hæc facies, hic color oris erat.
Ut solet à magno fluctus languescere flatu,

637. *Intentaque fila remittit.* 'At subitus calor ossa reliquit. Excussi manibus radii, revolutaque pensa.' *Virg. Æneid*, ix. 475.

640. *Et facies, &c.* And her countenance was worthy of, and suited to her character.

643. *Furiatos. Furiales.* Heins.

645. *Niveusque color.* 'The silent war of lilies and of roses.' *Shaksp. Flavique capilli.* 'Her hair, like golden threads, play'd with her breath.' *Id.*

646. *Nullâ factus, &c.* Her unadorned beauty.

648. *Quoque minor, &c.* 'Haply that name of *chaste*, unhapp'ly set, This bateless edge on his keen appetite.' *Shaksp.*

649. *Lucis prænuncius ales.* The bird, the harbinger of day.

653. *Sic sedit.* Such were the reflections of Sextus Tarquinius on his return to the camp at Ardea. *Stamina.* The warp, chain, or stamen of a web, Forcel. derived *a stando*, because the ancients stood when they wove, placing the web perpendicularly, whence *radio stantis* (i.e. pendentis) *percurrens stamina telæ, Ovid. Metam* iv. 275, and wrought upwards, *in altitudinem*, vel *sursum versum*, Festus. which method was abandoned, however, by the linen weavers, *linteones*, and in weaving the *tunica recta*, or *regilla*. Plin. viii. 48, s. 74.

657. *Ut solet, &c.* As the sea is wont to be calmed after a great storm, but still there is a heavy roll, the effect of the wind that has ceased to blow. This simile is highly expressive; Sextus had no longer the object before him, but still he was distracted with the iniquitous passion which its present beauty had inspired.

Sed tamen à vento, qui fuit, unda tumet:
Sic, quamvis aberat placitæ præsentia formæ,
Quem dederat præsens forma, manebat amor.
Ardet, et injusti stimulis agitatus amoris,
Comparat indigno vimque dolumque toro.
'Exitus in dubio est; audebimus ultima,' dixit;
'Viderit, audentes forsne Deusne juvet.
'Cepimus audendo Gabios quoque.' Talia fatus,
Ense latus cingit; tergaque pressit equi.
Accipit æratâ juvenem Collatia portâ,
Condere jam vultus sole parante suos.
Hostis, ut hospes, init penetralia Collatini:
Comiter excipitur; sanguine junctus erat.
Quantum animis erroris inest! parat inscia rerum
Infelix epulas hostibus illa suis.
Functus erat dapibus; poscunt sua tempora somni:
Nox erat, et totâ lumina nulla domo.
Surgit, et auratum vaginâ deripit ensem;
Et venit in Thalamos, nupta pudica, tuos.
Utque torum pressit, 'Ferrum, Lucretia, mecum est;
'Natus,' ait, 'regis, Tarquiniusque loquor.'
Illa nihil; neque enim vocem viresque loquendi,
Aut aliquid toto pectore mentis habet;
Sed tremit, ut quondam stabulis deprensa relictis,
Parva sub infesto cùm jacet agna lupo.
Quid faciat? pugnet? vincetur fœmina pugnâ;
Clamet? at in dextrâ, qui necet, ensis adest;
Effugiat? positis urgetur pectora palmis;
Nunc primùm externâ pectora tacta manu.

661. *Injusti. Incesti.* Al.

664. *Viderit.* Let Fortune or the deity look to it, which of two may aid the bold. 'So from himself impiety hath wrought, That for his prey to pray he doth begin, As if the heaven should countenance his sin.' &c. *Shaksp.*

667. *Æratâ.* Fortified with brass, or it may mean simply, strong, impenetrable. *Forcel.*

670. *Comiter.* So Dionysius; 'Εξένιξεν αὐτὸν ὡς συγγενῆ τοῦ ἀνδρὸς πολλῇ προθυμίᾳ τε καὶ φιλοφροσύνῃ. *Sanguine junctus erat.* Sextus was the cousin of Collatinus.

675. *Auratum.* Ornamented with gold.

677. *Utque torum pressit.* 'Sinistraque manu mulieris pectore oppresso, Tace, Lucretia, inquit, Sextus Tarquinius sum, ferrum in manu est; morieris si emiseris vocem.' *Liv.*

682. *Parva sub, &c.* 'The wolf hath seized his prey, the poor lamb cries.' *Shaksp.*

686. *Externâ pectora tacta manu.* 'Save of their lord no bearing yoke they knew, And him by oath they truly honoured.' *Id.*

Instat amans hostis precibus, pretioque, minisque :
Nec prece, nec pretio, nec movet ille minis.
'Nil agis ; eripiam,' dixit, 'pro crimine vitam :
'Falsus adulterii testis adulter erit.
'Interimam famulum, cum quo deprensa fereris.'
Succubit famæ victa puella metu.
Quid, victor, gaudes? hæc te victoria perdet :
Heu quanto regnis nox stetit una tuis!
Jamque erat orta dies : passis sedet illa capillis,
Ut solet ad nati mater itura rogum.
Grandævumque patrem fido cum conjuge castris
Evocat ; et positâ venit uterque morâ.
Utque vident habitum, quæ luctûs causa requirunt :
Cui paret exequias, quove sit icta malo.
Illa diu reticet, pudibundaque celat amictu
Ora ; fluunt lachrymæ more perennis aquæ.
Hinc pater, hinc conjux lachrymas solantur, et orant,
Indicet : et cæco flentque paventque metu.
Ter conata loqui, ter destitit ; ausaque quartò,
Non oculos adeò sustulit illa suos.
'Hoc quoque Tarquinio debebimus? eloquar,' inquit,

689. *Pro crimine.* For a crime with which she was to be falsely charged.

692. *Succubuit famæ.* The dread of her honour being impeached, and her memory disgraced, when she should be no longer alive to vindicate either, placed her at last in the disposal of the destroyer of her peace. It is much to be regretted that the poet was not in every instance guided by the delicacy and taste which so eminently distinguish his version of this affecting history ; nothing can be more beautiful, or touchingly simple, than the above line, which contains its unhappy result.

694. *Heu quanto, &c.* How dear has one night cost your kingdom.

699. *Utque vident habitum.* In allusion to her appearing as described, supr. 695.

'But now the mindful messenger comes back,
Brings home his lord and other company ;
Who finds his Lucrece clad in mourning black :
And round about her tear-distained eye
Blue circles stream'd, like rainbows in the sky.'

Shaksp.

703. *Orant indicet.* Sc. *ut indicet.*

'Unmask, dear dear, this moody business
And tell thy grief that we may give redress.'

Id.

704. *Cæco.* Because they knew not the cause of her affliction.

705. *Ter conata loqui ter destitit.*

'Three times with sighs she gives her sorrow fire,
Ere once she can discharge one word of woe.

Id.

707. *Hoc quoque.* In addition to what she had already suffered,

'Eloquar infelix dedecus ipsa meum:'
Quæque potest, narrat. Restabant ultima: flevit;
Et matronales erubuere genæ.
Dant veniam facto genitor conjuxque coacto.
'Quam,' dixit, 'veniam vos datis, ipsa nego.'
Nec mora, celato figit sua pectora ferro;
Et cadit in patrios sanguinolenta pedes.
Tunc quoque, jam moriens, ne non procumbat honeste,
Respicit; hæc etiam cura cadentis erat.
Ecce super corpus, communia damna gementes,
Obliti decoris virque paterque jacent.
Brutus adest; tandemque animo sua nomina fallit;
Fixaque semanimi corpore tela rapit.

she was further obliged to be the herald of her own disgrace.

711. *Dant veniam.* So Livy; 'Consolantur ægram animi, avertendo noxam a coacta in auctorem delicti: mentem peccare, non corpus et unde consilium abfuerit, culpam abesse.'

'With this they all at once began to say,
Her body's stain her mind untainted clears;
While with a joyless smile she turns away
The face, that map, which deep impression bears
Of hard misfortune, carv'd in it with tears.'
'No, no,' saith she, 'no dame hereafter living,
By my excuse shall claim excuses giving.
Shaksp.

715. *Ne non procumbat honeste.* So Polyxena;—ἡ δὲ, καὶ θνήσκουσ' ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμονως πεσεῖν. Eurip. Hec.

718. *Obliti decoris.* Hurried to extremes by the intensity of their grief. *Virque paterque.*

'Then son and father weep with equal strife,
Who should weep most for daughter or for wife.'
Id.

719. *Animo sua nomina fallit.* The name *Brutus* is said to have been given him from his supposed idiocy. On this occasion he shows his real character, and how little he deserved the appellation.

'He with the Romans was esteemed so,
As silly, jeering idiots are with kings,
For sporting words, and uttering foolish things.
But now he throws that shallow habit by,
Wherein deep policy did him disguise;
And armed his long hid wits advisedly,
To check the tears in Collatinus' eyes.'

720. *Fixaque semanimi.*

'And from the purple fountain Brutus drew
The murderous knife, and as it left the place,
Her blood, in poor revenge, held it in chase.'
'Now, by the Capitol that we adore,
And by this chaste blood so unjustly stain'd,
By heaven's fair sun, that breeds the fat earth's store,
By all our country's rights in Rome maintain'd,
And by chaste Lucrece' soul that late complain'd

Stillantemque tenens generoso sanguine cultrum,
  Edidit impavidos ore minante sonos:
'Per tibi ego hunc juro fortem castumque cruorem,
  'Perque tuos Manes, qui mihi numen erunt;
'Tarquinium pœnas profugâ cum stirpe daturum:
  'Jam satis est virtus dissimulata diu.'
Illa jacens ad verba oculos sine lumine movit;
  Visaque concussâ dicta probare comâ.
Fertur in exequias animi matrona virilis:
  Et secum lachrymas, invidiamque trahit.
Vulnus inane patet. Brutus clamore Quirites
  Concitat, et regis facta nefanda refert.
Tarquinius cum prole fugit. Capit annua Consul
  Jura: dies regnis illa suprema fuit.

HIRUNDINUM ADVENTUS.

Fallimur? an veris prænuncia venit hirundo,
  Et metuit, nequà versa recurrat hiems?
Sæpe tamen, Progne, nimium properâsse quereris;
  Virque tuo Tereus frigore lætus erit.

Her wrongs to us, and by this bloody knife,
We will revenge the death of this true wife.'
Id.

727. *Oculos sine lumine.* 'Her lack-lustre eyes.'

728. *Concussâ comâ.* By bowing her head.

729. *Fertur in exequias.* 'Elatum domo Lucretiæ corpus in forum deferunt, concientque miraculo, ut fit, rei novæ atque indignitate homines.' *Liv.*

730. *Lachrymas, invidiamque.* Tears and indignation.

732. *Regis.* 'Addita superbia ipsius regis, miseriæque et labores plebis, in fossas cloacasque exhauriendas demersæ.' *Liv.*

733. *Prole.* Titus and Aruns followed their father to Cœre in Etruria; Sextus returned, with the intention of resuming his authority, to Gabii, where he was put to death by the avengers of the many victims sacrificed to his treachery and cruelty. *Capit annua Consul jura.* Upon the expulsion of the kings, A. U. 244, two supreme magistrates called by the Greeks 'ΥΠΑΤΟΙ, were annually created, with an equal degree of power and authority, in order that they might be a check upon each other, and not misconduct themselves from the too long continuance of their command. Brutus and Collatinus were the first consuls after the extinction of regal power.

735. *An veris, &c.* Or has the swallow come, the herald of the spring?

736. *Versa.* Lest winter changed from the temperature of spring, or, altered from its due course, should return again, *recurrat.*

737. *Progne.* See supr. N. 511. *Nimium properasse.* To have made too great haste; the season being as yet too cold.

738. *Lætus erit.* On account of his old enmity to Progne.

TERT. KAL. MART. EQUIRIA IN CAMPO MARTIO.

Jamque duæ restant noctes de mense secundo,
Marsque citos junctis curribus urget equos;
Ex vero positum permansit Equiria nomen;
Quæ Deus in Campo prospicit ipse suo.
Jure venis, Gradive: locum tua tempora poscunt:
Signatusque tuo nomine mensis adest.
Venimus in portum, libro cum mense peracto:
Naviget hinc aliâ jam mihi linter aquâ.

739. *Jamque duæ.* On the III. Kal. Mart. was the celebration of the Equiria, or chariot races, *ab equorum cursu*, ordained by Romulus, in honour of his reputed father Mars. They were held in the Campus Martius, or in case of its being flooded, which sometimes occurred, in a part of Mons Cælius, called by Catullus, *Campus minor*, Carm. 55. The Equiria were repeated, III. Id. Mart. See *Fast.* iii. 513.

740. *Junctis curribus.* Each race being contested by a number of chariots.

742. *Suo.* Sc. Martis.

743. *Jure venis Gradive.* Because the poet is going to treat of the month called after him. Mars was called Gradivus, a *gradiendo* in bella, Fest. or from Gr. *κραδαίνειν, quia hastam vibrat;* or from *gramen*, because he is said to have been produced from a flower by the aid of Flora; see *Fast.* v. 229, whence the *corona graminea* was so highly prized as a military honour. Servius, *in Æneid*, i. 296, says that Mars, when peaceable, was called Quirinus, but when the contrary, Gradivus, in consequence of which, he had two temples, one within the city, as its guardian in peace, the other without, on the Appian way, as its defence in war.

P. OVIDII NASONIS
FASTORUM
LIBER III.

Bellice, depositis clypeo paulisper et hasta,
  Mars, ades, et nitidas casside solve comas.
Forsitan ipse roges, quid sit cum Marte poëtæ.
  A te, qui canitur, nomina, mensis habet,
Ipse vides manibus peragi fera bella Minervæ.
  Num minus, ingenuis artibus illa vacat?
Palladis exemplo ponendæ tempora sume
  Cuspidis: invenies et quod inermis agas.
Tum quoque inermis eras, cum te Romana sacerdos
  Cepit, ut huic Urbi semina digna dares.
Ilia Vestalis, quid enim vetat inde moveri?
  Sacra lavaturas mane petebat aquas.

1. *Bellice.* This month, consecrated to Mars, the third of the Julian year, was the first in that ordained by Romulus. On the first day of March, new fires were kindled upon the altars of Vesta, new branches of laurel suspended in the palaces, and houses of the priests, &c. *Clypeo.* From Gr. *γλύφω*, *sculpo,* because of the figures and emblems which were usually carved upon them. The *clypeus* differed from the *parma,* in the material of which it was composed, the former having been made of brass, the latter of leather; and also from the *scutum* which was made of wood. They are used indiscriminately by the poets.

2. *Et nitidas casside solve comas.* Free from the casque your glossy hair. The poet invokes Mars, having laid aside his armour, to yield him his aid and attention.

5. *Ipse vides.* The poet assigns as a reason why he should be allowed to discuss his present subject, the leisure which Minerva was enabled to devote to the liberal arts, although her occupations were for the most part professedly warlike.

9. *Romana. Trojana.* Heins.

10. *Cepit, &c.* Captivated you, so that you granted a suitable origin to this city.

11. *Inde moveri.* To set out from thence.

12. *Sacra.* The vessels used at the sacrifices; which were of various kinds, as the *acerra* or

Ventum erat ad molli declivem tramite ripam:
  Ponitur e summa fictilis urna coma.
Fessa resedit humi; ventosque accepit aperto
  Pectore, turbatas restituitque comas.
Dum sedet; umbrosæ salices, volucresque canoræ
  Fecerunt somnos, et leve murmur aquæ.
Blanda quies victis furtim subrepit ocellis,
  Et cadit a mento languida facta manus.
Somnus abit: jacet illa gravis. Jam scilicet intra
  Viscera, Romanæ conditor Urbis, eras.
Languida consurgit, nec scit cur languida surgat,
  Et peragit tales arbore nixa sonos:
Utile sit faustumque, precor quod imagine somni
  Vidimus. An somno clarius illud erat?
Ignibus Iliacis aderam: cum lapsa capillis
  Decidit ante sacros lanea vitta focos,
Inde duæ pariter, visu mirabile, palmæ

thuribulum, a censer for burning incense; *simpulum* or *simpuvium*, *guttus*, *capis*, *patera*. cups used in libations; *ollæ*, pots; *tripodes*, tripods, &c. *Aquas*. The river Numicius, sacred to Vesta.

13. *Tramite*. Cross-path; from *transmeare*.

14. *Fictilis urna*, *&c.* 'The earthen pitcher is set down from the top of her head. Wearied she sunk upon the ground, welcomed the breeze to her uncovered breast, and re-arranged her disordered tresses. While she is reclining, the shady willows, and warbling birds, with the soft murmur of the stream, induced repose. A gentle slumber steals insensibly on her unresisting eyes, and her powerless hand fails to support her head.'

24. *Arbore nixa*. Supported by a tree.

25. *Imagine somni*. In a dream.

27. *Ignibus Iliacis*. At the Trojan fires: sc. of Vesta, brought away from Troy by Æneas. *Virg. Æneid*, ii. 717.

28. *Lanea vitta*. The Vestal virgins wore round their heads fillets, *infulæ*, *στέμματα*, *Dionys.* ii. 67, viii. 69, and ribbons or bands, *vittæ*. Hence the Vestalis Maxima is called Vittata Sacerdos, *Lucan*. i. 597, and simply Vittata, *Juvenal*, iv. 10. The head dress which they wore at the sacrifices was called *suffibulum*, from *fibula*, because fastened with clasps. This dream was prophetic of what subsequently occurred when the insignia of her office were removed, in consequence of the forfeiture of her vows as a Vestal virgin. So Dionysius, speaking of Oppia or Opimia, convicted of a similar offence: Αὐτὴν μὲν τῆς κορυφῆς ἀφελόμενοι τὰ στέμματα, καὶ πομπεύοντες δι' ἀγορᾶς, ἐντὸς τείχους ζῶσαν κατώρυξαν. Several MSS. read *Laurea vitta*.

29. *Duæ palmæ*. As the palm was the emblem of victory, 'quos Elea domum reducit palma cælestes;' *Horat. Od.* iv. 2, 17, sometimes the victor himself, 'tertia palma Diores,' *Virg. Æn.* v. 330; it was an appropriate

Surgunt. Ex illis altera major erat:
Et gravibus ramis totum protexerat orbem,
Contigeratque nova sidera summa coma.
Ecce meus ferrum patruus molitur in illas.
Terreor admonitu, corque timore micat.
Martia picus avis gemino pro stipite pugnant,
Et lupa. Tuta per hos utraque palma fuit.
Dixerat: et plenam non firmis viribus urnam
Sustulit. Implerat, dum sua visa refert.
Interea crescente Remo, crescente Quirino,
Cœlesti tumidus pondere venter erat.
Quo minus emeritis exiret cursibus annus,
Restabant nitido jam duo signa deo.
Silvia fit mater: Vestæ simulacra feruntur

symbol of the future glory of her offspring.

30. *Major.* Romulus.

32. *Nova coma.* With its wondrous foliage.

33. *Patruus.* Amulius.

34. *Terreor, &c.* I am awed by the warning, and my heart palpitates with fear.

35. *Picus.* Gr. δρυοκολάπτης, a woodpecker. Pliny says that this bird was so called from Picus, father of Faunus, who was changed into a woodpecker by Circe, whose advances he contemned. Others derive the name from πίκω, *tundo.* According to Plutarch, the twins Romulus and Remus were nourished both by a wolf and a woodpecker, the former having suckled them, and the latter supplied them with food. See infr. 53, 54. The woodpecker was sacred to Mars, whence *Martia. Gemino pro stipite.* For the two trees.

36. *Tuta, &c.* By their means either tree was preserved.

41. *Quo minus, &c.* Ere the year should close, its course having been accomplished, two signs, (of the Zodiac, i. e. two months,) were remaining for the resplendent god, sc. to enter. A periphrasis for ten months. *Emeritis.* See i. 601.

43. *Vestæ simulacra.* The poet, *Fast.* vi. 277, professes to have erred in ascribing statues or effigies to Vesta, which did not exist. The goddess was worshipped, no doubt, under the image of the eternal fire, but it is equally true that she was likewise worshipped under visible forms. Posidonius, (in Heroibus et Dæmonibus,) mentions that Vesta was the inventor of houses, and, in consequence, paintings were made of her, and hung up in every dwelling to protect it, and preserve its inhabitants. In the mythology of Natalis Comes, (Hecat. Miles. in Genealog.) Vesta is described as a female, seated, and wearing a crown, with various plants around her, and animals of every kind doing her homage. It is not unlikely that as there were two Vestas, see i. 478, the statues were intended to represent the Vesta who was the same with Terra or the earth, and that the other, who was the representative of another element, fire, was worshipped under that semblance. In describing the occurrence in the text, the poet does not speak

Virgineas oculis opposuisse manus.
Ara deæ certe tremuit, pariente ministra;
Et subiit cineres territa flamma suos.
Hæc ubi cognovit contemtor Amulius æqui:
Nam raptas fratri victor habebat opes:
Amne jubet mergi geminos. Scelus unda refugit;
In sicca pueri destituuntur humo.
Lacte quis infantes nescit crevisse ferino,
Et picum expositis sæpe tulisse cibos?
Non ego te, tantæ nutrix Larentia gentis,
Nec taceam vestras, Faustule pauper, opes.
Vester honos veniet, cum Larentalia dicam:
Acceptus Geniis illa December habet.
Martia ter senos proles adoleverat annos,
Et suberat flavæ jam nova barba comæ.
Omnibus agricolis armentorumque magistris
Iliadæ fratres jura petita dabant.
Sæpe domum veniunt prædonum sanguine læti,

positively, but says merely, 'are reported,' *feruntur*, &c. to which is opposed *certe*. infr. 45.

45. *Ara deæ*, &c. 'Undoubtedly the altar of the goddess shook, upon the priestess becoming a parent, and the affrighted flame withdrew beneath its own embers.' This was accounted a fearful portent by the Romans.

47. *Contemtor æqui*. So Mezentius is called, 'Contemtor divum;' *Æneid*, vii. 648.

50. *Destituuntur*. 'Tenet, fama, quum fluitantem alveum quo expositi erant pueri, tenuis in sicco aqua destituisset, lupam sitientem ex montibus, qui circa sunt, ad puerilem vagitum cursum flexisse: eam submissas infantibus adeo mitem præbuisse mammas, ut lingua lambentem pueros magister regii pecoris invenerit. Faustulo fuisse nomen ferunt. Ab eo ad stabula Larentiæ uxori educandos latos.' *Liv*.

53. *Larentia*. *Laurentia*. Al. and 55, *Laurentalia*.

55. *Larentalia*. A festival in honour of Larentia, the wife of Faustulus, celebrated in December.

56. *Acceptus Geniis*. On the XVI. Kal. Januar. Decem. 17th, the Saturnalia, or festival in honour of Saturn, was held, which was the most distinguished of the whole year. All ranks engaged in the mirth and festivities; friends interchanged valuable presents, and masters were brought on a level with their slaves; hence *acceptus geniis*. The *Genius* was a dæmon or tutelary god, supposed to take charge of every individual from his birth, during the whole period of his life; 'Scit genius, natale comes qui temperat astrum, Naturæ deus humanæ mortalis in unum—Quodque caput,' *Horat. Ep.* ii. 2, 187; propitiated by offerings; 'Floribus et vino genium.' *Id. Ep.* ii. 1, 143. 'Funde merum genio.' *Pers.* 2, 3.

57. *Martia proles*. Romulus and Remus.

59. *Magistris*. *Ministris*. Neap.

60. *Iliadæ*. Sons of Ilia. *Jura petita dabant*, Were dispensing the required justice.

Et redigunt actos in sua rura boves.
Ut genus audierunt, animos pater editus auget;
Et pudet in paucis nomen habere casis;
Romuleoque cadit trajectus Amulius ense,
Regnaque longævo restituuntur avo.
Mœnia conduntur: quæ, quamvis parva fuerunt,
Non tamen expediit transiluisse Remo.
Jam, modo qua fuerant silvæ, pecorumque recessus
Urbs erat: æternæ cum pater Urbis ait:
Arbiter armorum, de cujus sanguine natus
Credor, et ut credar, pignora certa dabo;
A te principium Romano ducimus anno:
Primus de patrio nomine mensis erat.
Vox rata fit; patrioque vocat de nomine mensem.
Dicitur hæc pietas grata fuisse deo.
Et tamen ante omnes Martem coluere priores.
Hoc dederat studiis bellica turba suis.
Pallada Cecropidæ, Minoïa Creta Dianam.

63. *Ut genus audierunt.* When they learned their descent. *Pater editus.* Their parent being declared. *Agnitus.* Ursin.

64. *Nomen habere, &c.* To enjoy reputation amidst a few huts.

66. *Regnaque.* Sc. The Alban. *Longævo avo.* Numitor, father of Ilia, now advanced in life.

68. *Non tamen.* Because his death was the result.

71. *Arbiter armorum.* sc. Mars.

73. *A te principium, &c.* Because, as has been already observed, the year of Romulus began with March.

75. *De patrio nomine.* sc. Mars, from whom March was called.

77. *Omnes.* sc. Deos. *Priores.* The Latins, who were familiar with the worship of Mars before the time of Romulus.

78. *Hoc dederat, &c.* The warlike people had made this, i. e. the worship of Mars, the object of their zealous attention. *Dederant.* Al. *Dederit.* Heins.

79. *Pallada.* Minerva, so called from πάλλω, *quia vibrat hastam.* According to Festus, she received this name either from Pallas, a giant; *Cic. de Nat. Deor.* iii. 23, whom she slew for having offered her violence, or because she was born in Pallas, a marshy district of Africa. *Cecropidæ.* The Athenians, so called from Cecrops, the most ancient sovereign of Athens. He reigned for fifty years, four centuries before the destruction of Troy. He is said to have been the son of Vulcan and Terra; *Hygin. fab.* 48, and 158. He was believed by the Athenians to have considerably enlarged their city, founded by Pallas, who was their tutelary deity. *Minoïa Creta.* Crete, now Candia, i. e. a citadel, is one of the larger islands in the Mediterranean sea. The name is of Phœnician origin, signifying skilful bowmen, the bow and arrows having been the constant arms of the Cretans. It was formerly celebrated for its hundred cities, whence Ἑκατόμπολις; for Mount Ida, where was shown the cradle and the sepulchre of Jova; the amours of Ariadne, Europa, Pa-

Vulcanum tellus Hypsipylea colit:
Junonem Sparte, Pelopeïadesque Mycenæ:
Pinigerum Fauni Mænalis ora caput.
Mars Latio venerandus erat, quia præsidet armis.
Arma feræ genti remque decusque dabant.
Quod si forte vacas, peregrinos inspice fastos:
Mensis in his etiam nomine Martis erit.
Tertius Albanis, quintus fuit ille Faliscis:
Sextus apud populos, Hernica terra, tuos.
Inter Aricinos, Albanaque tempora constant

siphaë, &c.; called *Minoïa*, from Minos, son of Jupiter and Europa, its ancient king, and an eminent legislator. According to some its original name was Aëria, after which it was called Crete, from a nymph of that name. Diana was worshipped there with great solemnity, upon Mount Dicte, whence she is called Dictynna.

80. *Tellus Hypsipylea.* Lemnos, an island in the Ægean Sea, so called from Hypsipyle, daughter of Thoas, king of Lemnos. When all the women in the island conspired to put the men to death to secure their own independence, she preserved her father, aud had him conveyed by night to Chios. The Argonauts captured Lemnos on their way to Colchis, and Hypsipylea bore two sons, Thoas and Euneus, to their leader Jason. Lemnos, now Stalimene, was sacred to Vulcan, who was flung from heaven, by his mother Juno, in disgust at his deformity, or according to others, by his father Jupiter, and having continued to descend for a whole day, lighted on Lemnos at sunset; Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι Κάππεσον ἐν Λήμνῳ· *Hom.* Some say that he fell upon Hephœstias, a mountain in the island, by which they account for the blackness and barrenness of its summit, and its name.

81. *Junonem Sparte, &c.* Sparta, now Misitrà or Misistrà, a city of Peloponnesus in Laconia, founded by Spartus, the grandson of Inachus. *Mycenæ.* A town of Peloponnesus in Argos, built by Lacedæmon the son of Semele; according to others, by Perseus, the son of Danaë, with the assistance of the Cyclops; *Senec. in Herc. Furens.* 997; and so called after the nymph Mycena. It was the abode of Pelops, whence *Pelopeiades*, from whose son, Thyestes, it was also called *Thyesteæ.* Juno was worshipped at Sparta, (of which Sparte is the Greek form,) with particular respect.

82. *Pinigerum Fauni.* Faunus is represented as wearing a crown of pine. He was one of the Dii Indigetes of the Arcadians. *Mænalis ora.* Arcadia. See i. 570.

85. *Peregrinos Fastos.* The Fasti of the other Italian states.

87. *Tertius Albanis.* March was the third month with the Albans, the fifth with the Falisci; *Fast.* i. 84, &c.

88. *Hernica terra.* The Hernici were a people of Latium, between the Æqui and Volsci.

89. *Inter Aricinos, &c.* There is an agreement in reckoning, or. in the order of the months, between the Aricini, the Albani, sc. *Albana mœnia*, and the Tusculani, sc. *factag. Teleg. mœn.* that is, March is the third month

Factaque Telegoni mœnia celsa manu.
Quintum Laurentes, bis quintum Æquicolus asper,
A tribus hunc primum turba Curensis habet.
Et tibi cum proavis, miles Peligne, Sabinis
Convenit: hic genti quartus utrique deus.
Romulus, hos omnes ut vinceret ordine saltem,
Sanguinis auctori tempora prima dedit.
Nec totidem veteres, quot nunc, habuere Kalendas.
Ille minor geminis mensibus annus erat.
Nondum tradideras victas victoribus artes,

with each. Aricia was a town in Latium. Tusculum was built upon a high hill, twelve miles distant from Rome, by Telegonus the son of Ulysses and Circe.

91. *Quintum.* The Laurentes made March the fifth month, the Æquicoli, the tenth. The Æqui and Æquicoli inhabited between the Marsi and the Sabines, bordering on both. *Asper.* ‘Horrida præcipue cui gens, assuetaque multo Venatu nemorum, duris Æquicola glebis.’ *Virg.*

92. *A tribus hunc primum.* The first month after three, *a tribus*, i. e. the fourth month. *Turba Curensis.* The Sabines. Some MSS. read *Ferensis*, which is interpreted of the Ferentini, who inhabited the town Ferentum, placed by Strabo on the Via Latina. Others read *Forensis*, by which Scaliger would understand the inhabitants of Foruli, a town of the Sabines; while some explain it of ‘Forum populi,’ a town on the Alban Mount, whose inhabitants were called Foropulientes; *Plin.* iii. c. 5. The reading in the text, however, is the most approved, and is fully borne out by the two succeeding lines.

93. *Peligne.* The Peligni were a people of Italy, in Aprutium, now Abruzzo. According to Festus, they were a people of Illyria. They were of a very warlike character, whence *miles*. ‘Marsa manus, Peligna cohors, festina virum vis.’ *Enn. apud. Charis.* iv.

94. *Genti utrique.* The Peligni and Sabines, called *proavi*, as being the stock from which the former derived their descent. *Quartus deus.* i. e. March is the fourth month.

95. *Ordine saltem.* As none of the preceding states were deficient in the worship of Mars, Romulus could only surpass them by placing the month called after his reputed sire at the head of the year. *Fast.* i. 39.

97. *Kalendas.* sc. Menses.

98. *Ille minor.* See *Fast.* i. N. 28.

99. *Nondum tradideras, &c.* Before Greece was brought under the authority of Rome. ‘In the history of those kingdoms, (the Grecian and Egyptian) the most remarkable event is their conquest by the Romans, who gradually seized all the western spoils of the empire of Alexander, comprehended between the Euphrates and the Hadriatic sea, and successively reduced them into the form of provinces. Greece, which came to be distinguished by the name of Achaia, imparted its literature, its arts, and its vices to Italy.’ GILLIES’ GREECE. Compare *Horat. Ep.* ii. 1, 156. ‘Græcia capta ferum victorem cepit, et artes Intulit agresti Latio.’

Græcia, facundum, sed male forte genus.
Qui bene pugnarat, Romanam noverat artem :
Mittere qui poterat pila, disertus erat.
Quis tunc aut Hyadas, aut Pleiadas Atlanteas
Senserat, aut geminos esse sub axe polos ?
Esse duas Arctos ; quarum Cynosura petatur
Sidoniis, Helicen Graia carina notet ?
Signaque, quæ longo Frater percenseat anno,
Ire per hæc uno mense Sororis equos ?
Libera currebant, et inobservata per annum
Sidera : constabat sed tamen esse deos.

100. *Facundum, sed male forte genus.* 'The sloth and servility of Asia gradually crept into Greece.' '— Reluctantly compelled to submit to a master, they lost that elevation of character, and that enthusiasm of valour, which had been produced by freedom, nourished by victory, and confirmed by the just sense of national preeminence.' GILLIES' IBID.

101. *Romanam artem.* Opposed to *victas artes ;* and *disertus erat*, to *facundum genus*, supr. So Virgil, 'Excudent alii spirantia mollius æra : Credo equidem, vivos ducent de marmore vultus : Orabunt causas melius, cœlique meatus Describent radio, et surgentia sidera dicent, Tu regere imperio,' &c.

103. *Hyadas, &c.* See *Fast.* ii. 372. The poet proceeds to prove how little conversant the ancient Romans were with any science except that of war, and how unobservant of those constellations which were afterwards their guides in the division of the seasons ; as the Hyades were the harbingers of winter, the Pleiades of spring, &c. Several MSS. read *Pliadas.*

104. *Sub axe.* May either mean simply in the open air, under the canopy of heaven, *Forcel.* or the poet may be understood to take *polos*, not in the usual sense of the extremities of the earth's axis, but as a sort of hinges on which either extremity of the axis turned.

105. *Duas Arctos.* The Ursa Major and Ursa Minor ; for the former, called Helice, from Gr. ἑλισσω, *volvo*, from its revolving round the pole, see *Fast.* ii. N. 157. Cynosura, the Ursa Minor, was one of the nymphs who nursed Jupiter on Mount Ida, in Crete, and was raised to the stars together with her sisters, for their deserts. Cynosura is derived from κύων, *canis*, and οὐρὰ, *cauda*, because the stars behind the bear are so situated, as to be thought to resemble the tail of a dog ; *Cic. in Arat.* ii. *de Nat. Deor.* The merchants of Sidon, a city of Phœnicia, in Syria, directed their navigation by the Ursa Minor, the Greeks by the Ursa Major.

107. *Signaque.* Of the zodiac. *Longo anno.* The solar year, during which the sun, *frater*, remains for a month in each of the twelve signs, through which, severally, the moon passes in the space of one month.

108. *Sororis.* sc. Lunæ.

110. *Sidera.* Because they had not yet been made subservient for the distinction of times and seasons, &c.

— *Constabat, &c.* Although unobservant of the celestial bodies, they were still convinced of

Non illi cœlo labentia signa movebant,
  Sed sua, quæ magnum perdere crimen erat.
Illaque de fœno. Sed erat reverentia fœno,
  Quantum nunc aquilas cernis habere tuas.
Pertica suspensos portabat longa maniplos:
  Unde maniplaris nomina miles habet.
Ergo animi indociles et adhuc ratione carentes
  Mensîbus egerunt lustra minora decem.

the existence of the gods. The poet obviously intends to guard against an inference, which might be deduced from what he had previously stated, viz. that the ancient Romans were altogether unconcerned upon the points of religious worship, which, it is well known, they were not. There does not seem to be any occasion for the proposed emendations of this passage, as it stands in the text; *Constabat sed tamen esse Deo.* Petav. *Per annos Sidera constabat sed tamen esse suos.* Al. *Constabat sed tamen esse diu.* Heins.

111. *Non illi, &c.* They regarded not the signs which move across the sky. *Sed sua.* sc. *signa*, Standards. *Quæ magnum perdere crimen.* To lose or abandon the standard was looked upon as highly dishonorable, particularly in the standard-bearer, and sometimes as a capital offence, *Liv.* ii. 59; hence to animate the soldiers the standards were sometimes thrown into the midst of the enemy. *Liv.* iii. 70, vi. 8, xxv. 14, xxvi. 5.

113. *De fœno.* The first army which Romulus contrived to organise, consisting of shepherds, &c. he divided into companies of one hundred each, and assigned to every century a standard, *manipulus, a manum implendo*, a bundle of hay tied to the top of a pole. *Aurel, Victor. de orig. pop. Rom.* c. 22. By this, subsequently, was understood the troop itself. *Sed erat, &c.* In former times this primitive ensign obtained the reverence and respect which was afterwards evinced towards the *Aquila*.

114. *Aquilas.* The omens taken from the eagles' flight were considered the most auspicious by the Romans, whence the common standard of a legion was a silver eagle, with expanded wings, on the top of a spear, sometimes with a thunderbolt in its claws. Before the time of Marius, various animals were represented by the Roman standards, afterwards the Aquila generally prevailed. *Tuas.* Of Germanicus.

115. *Pertica.* Qu. *pertiga*, from *pertingo*. A pole to which the trusses of hay were attached. Supr. 113.

116. *Maniplaris.* sc. *A Maniplo.*

117. *Ratione carentes.* Deficient in calculation.

118. *Mensîbus egerunt, &c.* They caused the *lustra* to come short by ten months; because a *lustrum* contained generally a space of five years; and as each year, at the time alluded to in the text, consisted of only ten months, so there were but fifty months in a *lustrum* which ought to have contained sixty, had the year contained the proper proportion of months, twelve, which were subsequently assigned to it. With a view to the valuation of property and a due settlement of the public revenue, Servius Tullius instituted a *census*, or assessment, which was held

Annus erat, decimum cum Luna repleverat orbem.
  Hic numerus magno tunc in honore fuit.
Seu quia tot digiti, per quos numerare solemus;
  Seu quia bis quino femina mense parit;
Seu quod adusque decem numero crescente venitur;
  Principium spatiis sumitur inde novis.
Inde pares centum denos secrevit in orbes

at the end of every five years, first by the kings, then by the consuls, but after the year 310, by the censors, the magistrates appointed distinctly for that purpose. After the *census* was concluded, an expiatory, or purifying sacrifice, *sacrificium lustrale*, was offered, consisting of a sow, a sheep, and a bull, which were carried round the whole assembly, and then slain; and so the people were said to be cleansed, *lustrari*. This sacrifice was called *Suovetaurilia* or *Solitaurilia*, and he who performed it was said *condere lustrum*, so called *a luendo*, i. e. *solvendo*, because at that time all the taxes were *paid* by the farmers-general to the censors: *Varr. L. L.* v. 2. And because this was done at the end of every fifth year, hence *lustrum* is made to signify the intervening space.

119. *Annus erat.* The year consisted of ten lunar months.

120. *Hic numerus*, &c. The poet proceeds to assign the reason why the number, ten, was held in such estimation.

121. *Seu quia tot digiti.* So with the Greeks, ἀναπεμπάζειν, to count on five fingers.

122. *Seu quia.* See *Fast.* i. 33.

123. *Seu quod adusque*, &c. Or because we arrive so far as ten, the number increasing; i. e. from units to tens; thence, sc. from ten, we make the commencement of a new reckoning, beginning with unity as before. The poet means to say that the use of a decimal division of numbers was another reason for the respect paid to the number in the text.

125. *Inde pares*, &c. This reading has been adopted by the most approved MSS. and is in all probability the more correct, as there is little more than vague conjecture to support the other reading, *patres*; there being no proof that the senate was ever divided into decuries by Romulus, upon which supposition only, such an interpretation could be founded as the reading is adduced to authorise. It is probable that the line *Inde pares*, &c. is to be taken as a general observation on what had been done by Romulus, which is afterwards explained in detail, *Hastatos*, &c. Hence *pares* may allude to the soldiers of the three several kinds of infantry being *well matched*; for instance, the Hastati consisted of young men in the bloom and vigour of life, who formed the first line in battle; the Principes, who occupied the second, were men of middle age, and the Triarii, who formed the third line, were veterans of distinguished valour, so that each line consisted of a distinct body of men, who were at the same time equally efficient in their respective orders. The *pares centum* may then be understood of the hundred soldiers or century contained in each of the ten companies, *deni orbes*, or *decem Hastati*; for, as appears from Livy, xlii. 24, the first company, or century was called *primus Hastatus*, the second, *secundus Hast.* &c.

Romulus: Hastatos instituitque decem.
Et totidem Princeps, totidem Pilanus habebat
Corpora: legitimo quique merebat equo.
Quin etiam partes totidem Titiensibus idem,

and so with the Principes and Triarii, *Et totidem*, &c. Whence the passage may be interpreted, 'Thence Romulus set apart a hundred equals, or of the same age, ἡλικιῶται, for each of the ten companies, and ordained the ten Hastati,' &c.

126. *Hastatos.* So called, because armed with long spears, *hastæ*, which were, however, afterwards laid aside as inconvenient. *Varr. L. L.* iv. 16. They were the first to engage, and if they failed to make an impression on the enemy, they withdrew behind the Principes, who then took up the battle. The leader of the *primus hastatus*, was called, κατ' ἐξοχήν, *Hastatus*, as *Princeps* and *Pilanus* infr.

127. *Princeps.* The Principes were so called from their superiority over the rest of the infantry, 'quod essent præcipuum robur exercitûs;' or because they were composed of the more noble and wealthy class of citizens, or from their having originally formed the first line in battle. They were also divided into ten companies; 'Cretensi bello, Metello imperatore, octavum principem duxit, i.e. octavum ordinem principum.' *Cic. ad Brut. Epist.* 8. 'A. Man. Acilio mihi primus princeps prioris centuriæ est assignatus.' *Liv.* xlii. 34. Under the Cæsars the *Principes* were placed in the van of the army in battle; *Veget.* i. *de re milit.* 20, ii. 2, 8, 15. *Pilanus.* The Triarii, so called from their having occupied the *third* line in battle, were also called Pilani, from the *pilum* or javelin which they used, whence the Hastati and Principes who stood before them, were called *Antepilani.* By *Pilanus* is to be understood the commandant of the ten centuries of the Pilani or Triarii.

128. *Legitimo equo.* When Romulus divided the people into three tribes, he chose from each tribe a hundred young men of distinguished rank, wealth, and accomplishments, who served, *merebant*, as cavalry, and whom he used as a body-guard. The privileges of these knights, *Equites*, were, a horse supplied them at the public expense, hence called *legitimus;* a gold ring; the *angustus clavus*, or *tunica angusticlavia;* and a separate seat at the public spectacles. It cannot be inferred from the text that Romulus appointed a thousand *equites*, as he did Hastati, &c. but merely that he continued to observe his rule, selecting ten from each *curia*, or a hundred from each tribe. Whence in this, and the two preceding lines, the poet has given the exact amount of the legion, as constituted by Romulus, which contained three thousand foot, and three hundred horse.

129. *Partes totidem.* These three hundred horsemen were called generally *Celeres*, (τάχεις ἐπὶ τὰ ἔργα, *ad opera veloces*, Dionys. ii. 13, or from κέλης, *eques desultorius;* or from *Celer*, their commander, who is said to have been appointed to this office for having murdered Remus; Fest.) and were divided into three centuries, i.e. three companies, containing an equal number, *totidem partes*, the Titienses, Ramnenses and Luceres, so named after the tribes from which they were chosen, the

Quosque vocant Ramnes, Luceribusque dedit.
Assuetos igitur numeros servavit in anno.
Hoc luget spatio femina mœsta virum.
Neu dubites, primæ fuerint quin ante Kalendæ
Martis; ad hæc animum signa referre potes.
Laurea Flaminibus, quæ toto perstitit anno,
Tollitur: et frondes sunt in honore novæ.
Janua nunc Regis posita viret arbore Phœbi:
Ante tuas fit idem, Curia prisca, fores.
Vesta quoque ut folio niteat velata recenti,
Cedit ab Iliacis laurea cana focis.
Adde, quod arcana fieri novus ignis in æde
Dicitur; et vires flamma refecta capit.

first of which was so called from Titus Tatius, the second from Romulus, and the third from Lucer or Lucumon, an Etrurian word, signifying prince or chief, derived from Gr. λυκαων, Lycaon, the first king of Arcadia. L. Tarquinius Priscus, was called Lucumo in Etruria, whence he emigrated to Rome.

131. *Assuetos igitur, &c.* Hence he adhered to his favorite number in the arrangement of the year.

132. *Hoc luget. &c.* See *Fast.* i. 35.

133. *Neu dubites.* Doubt not but that the first kalends were those of March; i. e. that March was the first month of the year.

134. *Ad hæc signa.* To the following proofs.

135. *Laurea Flaminibus.* The laurel, which had been suspended for a year in the house of the Flamines, is taken down and replaced with fresh boughs.

137. *Regis.* The Rex sacrificulus. *Arbore Phœbi.* The laurel, sacred to Apollo. 'Eodem quoque ingrediente mense, tam in regia curiisque atque flaminum domibus laureæ veteres novis laureis mutabantur.' *Macrob. Saturn,* i.

138. *Curia prisca.* This is to be understood of the four *Curiæ Veteres,* which were originally set apart for sacred purposes only, as the rest were devoted to civil affairs. In the course of time, however, an altar and priest were assigned to all See *Fast.* ii. N. 409.

139. *Vesta quoque.* This would prove that there was a statue of Vesta. See supr. N. 43.

140. *Laurea cana.* The old laurel. *Laurea vitta.* Heins. *Iliacis focis.* So called, having been brought from Troy by Æneas.

141. *Arcana æde.* The secret shrine; because the Vestal virgins only, or rather the Vestalis Maxima alone, had permission to enter it. *Lucan.* i. 598. So Virgil, 'Æternumque adytis effert penetralibus ignem;' *Æneid,* ii. 597. *Novus ignis.* 'Hujus etiam, primâ die ignem novum Vestæ aris accendebant, ut, incipiente anno, cura denique servandi novati ignis inciperet.' *Solin.*

142. *Flamma refecta.* The rekindled flame. *Forcel.* This fire was lighted anew, not from another fire, but from the pure rays of the sun, concentrated by a parabolic mirror, and made to bear upon the fuel. *Plutarch. in Num.* It was considered a most unlucky omen, if by any accident the vestal fire was allowed to be

Nec mihi parva fides, annos hinc isse priores,
  Anna quod hoc cœpta est mense Perenna coli.
Hinc etiam veteres initi memorantur honores
  Ad spatium belli, perfide Pœne, tui.
Denique quintus ab hoc fuerat Quintilis: et inde
  Incipit, a numero nomina quisquis habet.
Primus, oliviferis Romam deductus ab arvis,
  Pompilius menses sensit abesse duos;

extinguished, and expiated by extraordinary sacrifices, *hostiis majoribus; Liv.* xxviii. 11. The Vestal who had been guilty of such neglect, was scourged by the Pontifex Max. *Valer. Max.* i. 1, 6, or by his order, 'nuda quidem sed obscuro loco et velo medio interposito;' *Plutarch. in Num.* At Rome, in the time of the war with Mithridates, and in the civil wars, the fire was not only extinguished, but the altar demolished. *Ibid.*

143. *Annos hinc isse priores.* That hence the ancient years began.

144. *Anna Perenna.* For her story, and the origin of her name, see infr. 519. et seq. *Hoc mense.* March, when the festival was celebrated, and sacrifices offered in honour of Anna Perenna, the goddess of the year.

145. *Hinc etiam, &c.* It is impossible to reconcile this assertion of the poet with history, which may fairly be presumed to be the more authentic. It has already appeared that the first consuls entered upon their office on the VII. Kal. Mart. Feb. 23d. The time of their appointment continued to fluctuate, until A. U. 598 or 600, when the first of January, Kal. Jan. was permanently fixed as the 'Dies solennis, magistrat. ineund. *Liv.* xlvii.

146. *Ad spatium belli.* Down to the end of the third Punic war, A. U. 600. *Perfide Pœne.* Hannibal; for whose history and achievements, see Class. Dic. The epithet *perfide*, is applied to him in allusion to the characteristic treachery of his countrymen, whereby *Punica fides* became a proverb.

147. *Denique quintus, &c.* See *Fast.* i. N. 39.

149. *Oliviferis arvis.* Trebula Mutusca, a town of the Sabines, famous for its olives; 'oliviferæque Mutuscæ;' *Virg. Æn.* vii. 711. It was called Treb. Mutusca, to distinguish it from Trebula Suffena, or Suffenatis, another Sabine town. *Deductus.* Accompanied, out of respect; *præsertim officii causa;* Forcel. Numa was met on the way by the senate and people, who expressed unequivocal delight at receiving him. The women bade him welcome with joyful acclamations; sacrifices were offered in all the temples, and so universal was the joy, that the city appeared not to have obtained a king but a kingdom. *Plutarch. in Num.*

150. *Pompilius.* Numa Pompil. fourth son of Pomponius, an illustrious Sabine. He was born on the twenty-first of April, the day on which the foundation of Rome was laid by Romulus; as it would appear, Plutarch observes, under the direction of the gods. His character was so distinguished for piety and philosophy, that Tatius bestowed on him his only daughter Tatia in marriage. Numa, however, could not be induced to make Rome his

Sive hoc a Samio doctus, qui posse renasci

residence, and conformably no less with his wife's taste than his own, he returned to dwell amongst the Sabines, and solace the declining years of his aged father. Upon the death of Tatia, he retired to the country, and frequented the groves and fields consecrated to the gods. Hence arose the story of his communion with the goddess Egeria, who is said to have endowed him with a knowledge of human and divine subjects, beyond the ordinary lot of man. *Menses sensit abesse duos.* See *Fast.* i. N. 43.

151 *A Samio.* Pythagoras, the son of Demaratus, a wealthy goldsmith, or according to others, of Mnesarchus a seal engraver, born in Samos, an island in the Icarian Sea, opposite to Ephesus. He was so called from Πύθιος, *Apollo,* and ἀγορὰ, *oratio,* because his doctrines were received as implicitly as oracles. He was a pupil of Pherecydes of Scyrus, one of the Cyclades, near Delos, who lived in the forty-fifth Olympiad, B. C. 600, and according to Josephus, Contr. Apion. i. studied philosophy in Egypt, at that period universally resorted to as the seat of learning. Having received all the advantages of education which his own country could afford, Pythagoras travelled into Egypt, whence he derived the greater number of those doctrines, which he subsequently taught with such eminent success. He proceeded to Babylon to make himself acquainted with astrology, and the discipline of the Chaldees; and turned back from the east to Crete and Sparta, where he made himself acquainted with the institutions of Minos and Lycurgus. On his return to Samos, after an absence of twenty years, he found it in possession of Polycrates, and retired in consequence to Peloponnesus, where having remained for a time, he went into that part of Italy called Magna Græcia. His ordinary residence was at Croton, Tarentum, Metapontum, and the neighbouring towns, where he propogated his principles with astonishing success. It is generally agreed, however, that he could not, as was supposed by some, have been by any possibility the instructor of Numa; Livy writes as follows: 'Auctorem doctrinæ ejus, quia non extat alius, falso Samium Pythagoram edunt: quem, Servio Tullio regnante Romæ, centum amplius post annos, in ultimæ Italiæ ora, circa Metapontum Heracleamque et Crotona, juvenum æmulantium studia cœtus habuisse constat. Ex quibus locis, etsi ejusdem ætatis fuisset, quæ fama in Sabinos aut quo linguæ commercio, quenquam ad cupiditatem discendi excivisset; quove præsidio unus per tot gentes, dissonas sermone moribusque pervenisset? i. 18. Pythagoras arrived in Italy during the reign of Tarquinius Priscus, in the 51st Olympiad, and Numa was chosen king of Rome the third year of the 16th. So that thirty-four Olympiads, 136 years, intervened between Numa's elevation and the arrival of Pythagoras. This nearly agrees with the computation of Dionysius of Halicarnassus, who says that Numa reigned four generations, (a generation consisted of thirty years) before Pythagoras; and he further contradicts the assertion, that Numa studied under that philosopher at Croton after he was called to the crown, by adding that Croton was not built until four years after his election to the sovereignty of Rome. Plutarch says that Py-

Nos putat; Egeria sive monente sua.

thagoras the Samian was believed to have preceded Numa by five generations or ages, but that there was another of the same name, a Spartan, who won the prize at the Olympic races in the 16th Olympiad; that in his travels through Italy, he became acquainted with Numa, and assisted him in regulating the government; and that by the advice of this Pythagoras so many of the Spartan institutions were introduced among the Romans. Eratosthenes mentions that the Samian also, while very young, was a victor at the Olympic games in the 48th Olympiad; but Lloyd, in his dissertation on the chronology of Pythagoras, Ed. Lond. 1699, endeavours to prove that the Olympic victor was not the same person as the philosopher, and this might give some colouring to the opinion of those alluded to by Plutarch. The same author mentions that there certainly existed several analogies between the regulations, rites, &c. of Numa and Pythagoras; the worship of Tacita by the former looks like an acquaintance with the philosopher's precept of silence. Neither of them would permit any images of the deity, whom they both agreed in believing invisible and incorruptible, and to be comprehended in the mind alone. Their sacrifices were similar; they were not celebrated with effusion of blood, but consisted for the most part in offerings of flour, wine, libations, &c. Plutarch recounts many other particulars, from which it would appear that Numa had been actually taught by Pythagoras, but it is impossible to reconcile this supposition with history. It remains but to adopt the conclusion of Livy upon the subject, speaking of Numa; 'Suopte ingenio temperatum animum virtutibus fuisse.'

— *Qui posse renasci.* In allusion to the Pythagorean doctrine of Metempsychosis, or transmigration of souls, which Pythagoras probably learned in Egypt, where it was commonly taught. Upon this doctrine was founded the abstinence of the philosopher and his disciples from animal food, and the exclusion of animal sacrifices from their religious ceremonies. This latter part of the doctrine is described with the poet's usual elegance, *Metam.* xv. 158, et seq. and ably translated by Dryden.

'What then is death, but ancient mattter drest
In some new figure, and a varied vest:
Thus all things are but altered, nothing dies;
And here and there th' unbodied spirit flies,
By time, or force, or sickness, dispossess'd,
And lodges where it lights, in man or beast,' &c.

In the Χρυσᾶ Ἔπη, or golden verses of Pythagoras, supposed to have been written by his disciple Empedocles, *Fabric. Bib. Gr.* i. 466, directions are given for a suitable diet, Ἀλλ' εἴργου βρωτῶν ὧν εἴπομεν, &c.

152. *Egeria.* 'Simulat sibi cum Deâ Egeria congressus nocturnos esse.' *Liv.* Egeria was a nymph of the Arician grove, with whom Numa pretended to hold secret conferences, in order that he might wean the attention of the Romans from the tumults and excitement of war to the cultivation of social harmony and peace.

'Egeria! sweet creation of some heart
Which found no mortal resting place so fair
As thine ideal breast: whate'er thou art,
Or wert—a young Aurora of the air,

Sed tamen errabant etiamnum tempora ; donec
Cæsaris in multis hæc quoque cura fuit.
Non hæc ille deus tantæque propaginis auctor
Credidit officiis esse minora suis :
Promissumque sibi voluit prænoscere cœlum ;
Nec deus ignotas hospes inire domos.
Ille moras solis, quibus in sua signa rediret,

The nympholepsy of some fond despair ;
Or, it might be, a beauty of the earth,
Who found a more than common votary there
Too much adoring ; whatsoe'er thy birth,
Thou wert a beautiful thought, and softly bodied forth.'

* * *

'Here didst thou dwell in this enchanted cover,
Egeria, thy all-heavenly bosom beating
For the far footsteps of thy mortal lover,
The purple midnight veil'd that mystic meeting
With her most starry canopy.—'

[Byron.

Numa professed to have received from her the institutions, sacred and civil, by the establishment of which he was enabled to accomplish the object he had in view. The name Egeria is derived by some from *egerere*, because the goddess was supposed to facilitate childbirth. She is said, upon the death of Numa, to have retired to the Arician grove, where Diana, moved with pity for her unavailing grief, changed her into a fountain of the same name. *Metam.* xv. 487, and infr. 261.

153. *Errabant.* See *Fast.* i. n. 43.

154. *Cæsaris.* See *Fast.* i. n. 1.

155. *Tantæque propaginis.* Sc. Augustus, Tiberius, and Germanicus.

157. *Promissumque.* ' Hunc tu olim cœlo spoliis orientis onustum Accipies secura; vocabitur hic quoque votis.' *Virg. Æneid,* i. 289.

159. *Moras solis, &c.* The time which the sun takes in moving from Cancer to Capricorn and back again. Some understand by *moras solis*, the summer and winter solstice. *Moras.* Intervals or stages, Gr. *μόρα*, from *μείρω*, *divido. In sua signa.* The signs of the Zodiac. *Traditur exactis disposuisse notis.* Is reported to have arranged by distinct tokens, the intervals, &c. Cæsar was guided in his plan of reforming the calendar principally by the Egyptian method of computation, by which the year was divided into 12 months, each consisting of 30 days, with five intercalary days at the end of the year, and of every fourth year six, *Herod.* ii. 4. These intercalary days, Cæsar distributed among the months which now contain 31 days, as also the days which he subtracted from February; having adjusted the year, according to Dio, with such exactness to the course of the sun, that the insertion of one intercalary day in 1461 years would make up the difference, *Dio.* xliii. 26; there was, however, in time, found to be a variation of ten days between them. The Egyptian year began with September, the Julian with January. Cæsar's reformation of the calendar subjected him to some envy and raillery; it is said that upon a remark having been made by a friend in

Traditur exactis disposuisse notis.
Is decies senos tercentum et quinque diebus
Junxit, et e pleno tempora quarta die.
Hic anni modus est. In lustrum accedere debet,
Quæ consummatur partibus, una dies.

KAL. MART. MATRONALIA, ET JUNONI LUCINÆ TEMPLUM DICATUM.

Si licet occultos monitus audire deorum
Vatibus, ut certe fama licere putat:
Cum sis officiis, Gradive, virilibus aptus;
Dic mihi, matronæ cur tua festa colant.
Sic ego: sic posita dixit mihi casside Mavors;
Sed tamen in dextra missilis hasta fuit:
Nunc primum studiis pacis, deus utilis armis,
Advocor: et gressus in nova castra fero.
Nec piget incepti. Juvat hac quoque parte morari:

conversation with Cicero, 'Cras occidit Lyra,' the orator immediately replied, 'Nempe, ex edicto.'

162. *Tempora quarta.* A fourth part, six hours, *e pleno die*, of the whole day, twenty-four hours. Some copies read *quinta* in consequence of *lustrum*, in the line following, which generally signifies a term of five years, however, the emendation is unnecessary; 'Nihilominus etiam de quadriennio completo, et quinquennio incepto *lustrum* dicitur. *Forcel. in voc. et loc. cit.*

163. *In lustrum, &c.* The four fourth-parts caused the addition of one *whole* day, *quæ consummatur partibus*, which is made perfect from the parts, to the term of four years, *lustrum*. *Consumatur.* Heins.

168. *Matronæ.* The kalends of March was the day for the Matronalia, a festival celebrated by matrons. Five causes are assigned for this apparent incongruity. *Colant.* On this day it is customary for husbands to bestow presents on their wives: *Tibull.* iii. 1. *Suet. Vesp.* 19.

169. *Posita casside.* In sign of his having assumed a posture of ease; see supr. 1. Some copies read *cuspide*, referring to supr. 8, as an authority.

170. *Hasta.* Of this weapon, which was invented by the Spartans, there were three species; one of a shorter description, thrown from the hand, *missilis;* another, somewhat longer, and more heavy, which might be used like the former, but was generally held in the hand, in close combat, *cominus:* the third was so heavy as to require to be discharged from an engine. Sometimes *hasta* signifies merely the shaft of the spear; 'hasta pura,' i. e. without an iron head. *Virg. Æneid*, vi. 70.

172. *In nova castra.* Into a strange camp; because of 'Nunc primum studiis, &c. supr.

173. *Juvat, &c.* It is pleasing to dwell upon this province also,

Hoc solam ne se posse Minerva putet.
Disce, Latinorum vates operose dierum,
Quod petis; et memori pectore dicta nota.
Parva fuit, si prima velis elementa referre,
Roma: sed in parva spes tamen hujus erat.
Mœnia jam stabant, populis angusta futuris:
Credita sed turbæ tunc nimis ampla suæ.
Quæ fuerit nostri, si quæris, regia nati;
Adspice de canna straminibusque domum.
In stipula placidi carpebat munera somni:
Et tamen ex illo venit in astra toro.
Jamque loco majus nomen Romanus habebat:
Nec conjux illi, nec socer ullus erat.
Spernebant generos inopes vicinia dives:
Et male credebar sanguinis auctor ego.
In stabulis habitasse, boves pavisse, nocebat,
Jugeraque inculti pauca tenere soli.
Cum pare quæque suo coëunt volucresque feræque,
Atque aliquam, de qua procreet, anguis habet.

lest Minerva may suppose that she only can engage in it effectively.

175. *Vates operose.* So *Fast.* i. 101.

178. *Hujus.* Δεικτικῶς, of this which exists at present. Mean as the city may have been at its origin, *elementa*, it gave a hope of the magnificence to which it had attained in the poet's time.

179. *Populis angusta futuris.* Too narrow for its destined population, but thought to be too spacious for its numbers at that time. Four years elapsed between the building of the city, and the carrying away of the Sabine women.

181. *Nati.* Romulus.

182. *De canna straminibusque.* Of reeds and thatch. So Virgil, ‘Romuleoque recens horrebat regia culmo.’ *Æneid*, viii. 654. *Domum.* Called by Servius, Curia Calabra. Forcellinus places this Curia close to the hut of Romulus in the Capitol, and says that it was called Calabra, *a calando*, because previous to the promulgation of the Fasti, the people were wont to be *summoned* thither, immediately after the new moon, by the Pontifex Minor, who, upon the offering of the customary sacrifices by the Rex Sacrificulus, proclaimed the arrangement of the nones and ides, the dies fasti and nefasti, holidays and games, &c. for the ensuing month. The primitive habitation of the founder of the Roman empire was regarded with profound veneration by his posterity; one of the most important duties of the priests was to secure it, by constant repair, against the ravages of time.

187. *Spernebant.* ‘Nusquam benigne legatio audita est: adeo simul spernebant, simul tantam in medio crescentem molem sibi ac posteris suis metuebant. A plerisque rogitantibus dismissi, *Ecquod feminis quoque asylum aperuissent?* id enim demum compar connubium fore.’ *Liv.*

Extremis dantur connubia gentibus: at, quæ
Romano vellet nubere, nulla fuit.
Indolui; patriamque dedi tibi, Romule, mentem.
Tolle preces, dixi: quod petis, arma dabunt.
Festa para Conso: Consus tibi cætera dicet,
Illo facta die cum sua sacra canet.
Intumuere Cures, et quos dolor attigit idem.
Tum primum generis intulit arma socer.
Jamque fere raptæ matrum quoque nomen habebant,

193. *Extremis dantur connubia gentibus.* Nations, the most remote from each other, enjoyed the privilege of intermarriage, but the proposals of Romulus were rejected by those who dwelt around him; 'Legatos circa vicinas gentes misit qui societatem connubiumque novo populo peterent,' &c. *Liv.*

197. *Conso.* The god of secrets. It is said that the true name of this deity was not allowed to be divulged, and consequently they distinguished him by one which is merely expressive of an attribute; *Consus* being derived from *conso*, an obsolete verb for *consulo*, meaning that he was the god of counsel, or qu. *cossus* or *coassus*, from *con* and *sum*, because in that capacity he is present at, and assists in deliberations; or from *consum* for *conditum*, in which sense he may be identified with equestrian Neptune, who was the god both of secrets and the sea, *Ascon. in Verr.* ii. 10. A subterraneous altar was consecrated to him, in consequence, in the Circus, which was never revealed except during the sacrifices at the Consualia; by which it was to be understood that deliberations of importance were not to be disclosed: this will explain the passage in the text. Tertullian speaks of this altar as existing in his time in the Circus, *De Spect.* c. 5, at the entrance of the race-course, with this inscription, 'Consus consilio, Mars duello, Lares comitio potentes.' Romulus appointed a festival in honour of this deity when he formed the design of carrying away the Sabine women in order to ensure its secrecy and success. It is supposed by some that not merely the Consualia, but all the Circensian games, were held in honour of equestrian Neptune; Virgil appears to class them together, 'raptas sine more Sabinas Consessu caveæ, magnis Circensibus actis.' *Æneid*, viii. 636. This festival, consisting of horse and mule races, &c. was held commonly on the XII. Kal. Sept. according to the old calendar, the anniversary of the exploit which it was intended to commemorate.

199. *Intumuere Cures.* The Sabines were incensed. *Et quos.* The Sabines were not the first to take up arms and revenge the insult offered to them. The Cœninenses, Crustumini, and Antemnates were already in the field, while the Sabines were wasting time in preparations; but they were rapidly defeated, and the Sabines were at last roused to exertion. They marched against Rome under the conduct of Tatius; the sequel is given in the text.

200. *Generis.* The Romans. *Socer.* The Sabines.

Tractaque erant longa bella propinqua mora.
Conveniunt nuptæ dictam Junonis in ædem:
Quas inter mea sic est nurus orsa loqui:
O pariter raptæ, quoniam hoc commune tenemus;
Non ultra lente possumus esse piæ.
Stant acies: sed utra Dî sint pro parte rogandi,
Eligite. Hinc conjux, hinc pater arma tenet.
Quærendum, viduæ fieri malimus, an orbæ.
Consilium vobis forte piumque dabo.
Consilium dederat. Parent, crinemque resolvunt,
Mœstaque funerea corpora veste tegunt.
Jam stabant acies ferro mortique paratæ:
Jam lituus pugnæ signa daturus erat;
Cum raptæ veniunt inter patresque virosque,
Inque sinu natos pignora cara ferunt.
Ut medium campi passis tetigere capillis;
In terram posito procubuere genu.
Et, quasi sentirent, blando clamore nepotes
Tendebant ad avos brachia parva suos.
Qui poterat, clamabat avum, tum denique visum:
Et qui vix poterat, posse coactus erat.

202. *Bella propinqua.* Wars between kindred.

203. *Dictam in ædem.* To the appointed temple, so, 'dicta sub arbore sedit.' *Metam.* iv. 95.

204. *Nurus.* Hersilia, a Sabine woman, the wife of Romulus; she was deified after death, and worshipped as the goddess of youth and beauty, under the name of Hora or Ora.

206. *Non ultra.* We cannot, longer, tardily pursue the path of duty.

207. *Utra parte.* Romans and Sabines.

211. *Parent, crinemque resolvunt.* Compare *Liv.* i 13. Tum Sabinæ mulieres, quarum ex injuria bellum ortum erat, crinibus passis, scissaque veste, victo malis muliebri pavore, ausæ se inter volantia tela inferre, ex transverso impetu facto, dirimere infestas acies, dirimere iras; hinc patres, hinc viros orantes, 'Ne se sanguine nefando soceri generique respergerent: ne parricidio macularent partus suos, nepotum illi, liberûm hi progeniem. Si affinitatis inter vos, si connubii piget, in nos vertite iras: nos causa belli, nos vulnerum ac cœdium viris ac parentibus sumus, melius peribimus, quam sine alteris vestrûm viduæ aut orbæ vivemus.'

214. *Lituus.* A clarion; from Gr. λιτὸς, *acutus,* in reference to its sound; curved slightly towards the end, and made of brass. *Jam liticen pugnæ signa daturus erat.* Heins.

217. *Ut tetigere.* Soon as they reached, &c.

219. *Quasi sentirent.* As if they were conscious of what was about to take place.

222. *Et qui vix poterat, &c.* The infant which scarcely had the strength to cry, was compelled to the effort by the general lamen-

Tela viris animusque cadunt: gladiisque remotis
  Dant soceri generis, accipiuntque manus:
Laudatasque tenent natas; scutoque nepotem
  Fert avus: hic scuti dulcior usus erat.
Inde diem, quæ prima, meas celebrare Kalendas
  Œbalides matres non leve munus habent.
An quia, committi strictis mucronibus ausæ,
  Finierant lachrymis Martia bella suis?
Vel, quod erat de me feliciter Ilia mater,
  Rite colunt matres sacra, diemque meum.
Quid? quod hiems, adoperta gelu, nunc denique cedit,
  Et pereunt victæ sole tepente nives.
Arboribus redeunt detonsæ frigore frondes;
  Uvidaque e tenero palmite gemma tumet.
Quæque diu latuit, nunc se qua tollat in auras,
  Fertilis occultas invenit herba vias.
Nunc fecundus ager: pecoris nunc hora creandi:
  Nunc avis in ramo tecta laremque parat.
Tempora jure colunt Latiæ fecunda parentes;

tation. Some commentators who mistake folly for ingenuity, have interpreted this from the preceding line, and understand the passage, *qui vix poterat clamare avum*, &c. 'The child that was not able to call upon its grandfather, made the effort by pronouncing the two interjections, *ah* and *væ*, i.e. *ave!*' and so succeeded in making its pathetic appeal, and quieting the critical conscience of these erudite annotators.

228. *Œbalides.* See *Fast.* i. n. 260. *Non leve munus habent.* Hold it no unimportant duty.

229. *Quia, committi, &c.* Because having dared to be exposed to unsheathed swords, they had terminated by their tears the strife of war.

231. *Ilia mater.* Supr. 23.

233. *Quid? quod hyems, &c.*

'From the moist meadow to the withered hill,
Led by the breeze, the vivid verdure runs,
And swells and deepens to the cherish'd eye.
The hawthorn whitens; and the juicy groves
Put forth their buds, unfolding by degrees,
Till the whole leafy forest stands display'd,
In full luxuriance to the sighing gales;
Where the deer rustle thro' the twining brake,
And the birds sing conceal'd;'—
'Some to the holly hedge,
Nestling repair, and to the thicket some;
Some to the rude protection of the thorn
Commit their feeble offspring: the cleft tree
Offers its kind concealment to a few;
Their food its insects, and its moss their nests.'

Thomson's Spring.

Compare also *Virg. Georg.* ii. 322, et seq.

236. *Uvidaque. Humidaq.* Al. *Vividaq.* Ambros. Mazar.

239. *Pecoris nunc hora creandi. Pecori nunc hora creando est.* Heins.

241. *Tempora jure colunt.* The vivifying effects of spring are adduced as another reason for the celebration of the Matronalia at this particular period.

Quarum militiam votaque partus habet.
Adde, quod excubias regi Romanus agebat,
Qua nunc Esquilias nomina collis habet.
Illic a nuribus Junoni templa Latinis
Hac sunt, si memini, publica facta die.
Quid moror, et variis onero tua pectora causis?
Eminet ante oculos, quod petis, ecce tuos.
Mater amat nuptas: matris me turba frequentant.
Hæc nos præcipue tam pia causa decet.'
Ferte deæ flores: gaudet florentibus herbis
Hæc dea: de tenero cingite flore caput.
Dicite, Tu lucem nobis, Lucina, dedisti.
Dicite, Tu voto parturientis ades.

242. *Quarum militiam.* Whose province, *militia*, and prayers, *vota*, are fulfilled in childbirth. So Canace, to Macareus, *Heroid, Ep.* xi. 48. 'Nescia quæ faceret subitos mihi causa dolores, Et rudis ad partus, et nova miles eram.' *Militia*, translate, est quodcunque laboriosum munus; *Forcel.* So Propertius, *Eleg.* i. 6, 29. 'Non ego sum laudi, non natus idoneus armis: Hanc me militiam (*sc. amoris*) fata subire volunt.' See also *Fast.* ii. 9.

243. *Adde.* The poet assigns a fourth reason. *Excubias.* Watches were set upon the Esquiline hill, by Romulus, either during the war with the Sabines, or in consequence of his mistrusting Titus Tatius, which is alluded to by Liv. 'Eam rem, (*sc. Tatii cædem*) minus ægre, quam dignum erat, tulisse Romulum ferunt: seu ob infidam societatem (*quia plerumque socio regni parum fidendum est*, Walker.) regni, seu quia haud injuria cæsum credebat.' i. 14. From these *excubiæ*, the hill is said to have been called *Exquiliæ*; others say from *excultæ*, because of its having been added to the city, and cultivated by Servius Tullius, who dwelt there. Varro approves of the latter etymology, and states as a reason for Exquiliæ being plural, that it consisted of two hills, one of which, he says, was called Mons Cispius, the other, Mons Oppius; *de L. L.* i. 8. It is more correctly written Exq. than Esq. however, they are used indifferently.

245. *A nuribus.* On the kalends of March a temple was consecrated by the matrons to Juno Lucina; another reason for the celebration of the Matronalia upon this day.

247. *Quid moror.* The poet assigns the fifth and last cause.

249. *Mater.* Juno, the mother of Mars. *Amat nuptas.* Because she presides over wedlock and childbirth. *Matris me turba freq.* The train of his mother's worshippers paid him respect for her sake. *Frequentant*, sc. *celebrant.*

250. *Tam pia causa.* That through gratitude to the mother, they should do honour to the son.

251. *Deæ.* Juno. *Florentibus herbis. Florent. aris.* Heins.

253. *Lucina.* Juno, so called, because she aids in bringing the offspring to light, *in lucem. Donat. ad Terent. Andr.* 3. 2. 15. This title is also given to her, as Juno is frequently made to signify the air, through which light is diffused.

Si qua tamen gravida est, resoluto crine precetur,
Ut solvat partus molliter illa suos.

ANCILIORUM FESTUM.

Quis mihi nunc dicat, quare cœlestia Martis
Arma ferant Salii, Mamuriumque canant?

255. *Resoluto crine.* With unbraided hair; emblematic of a suppliant.

257. *Quis mihi nunc dicat.* The poet having concluded his colloquy with Mars, proceeds to the discussion of the Salii, &c. in which he prays the assistance of Egeria.

258. *Arma ferant Salii.* By the *cœlestia arma* is to be understood the *ancile,* the shield which fell from heaven upon the occasion stated in the text, infr. 371. Upon the preservation of this shield the security of the city was declared by an oracle to depend, and Numa in consequence, directed eleven to be made, of an exactly similar form, in order to ensure its safety; the genuine one being confounded with the rest. They were fashioned by Mamurius Veturius, an artificer, who asked as his reward that his name might be inserted in the Carmen Saliare, and chanted by the Salii, when they carried the shields round the city; whence *Mamuriumque canant,* see infr. 387. The *ancile,* called by Plutarch, ἀγκύλιον, from αγκυλος, *curvus*, was a small oblong shield, rounded at either end, with the sides concave, i.e. narrowing towards the centre; hence infr. 376. 'Quaque notes oculis, angulus omnis abest;' it was indented or notched, round the edge, like the *peltæ* of the Thracians, 'ab omni parte recisum,' infr. 375, and so derived from *am* sc. *circa,* and *cæsum.* Others explain the 'omni parte recisum,' to mean a circular shield with the verge all round equidistant from the centre; in which sense it is analogous to the Homeric, ἀσπίδα πάντοσε ἴσην; the former, however, is the explanation of Forcellinus, which is further borne out by Festus, *in Mamur.* who mentions having seen a medal of Antoninus Pius, upon which the shield was stamped as described above. Besides the *ancile,* there were six other pledges, as it were, for the stability of the Roman empire, which were most religiously preserved; the needle of Cybele; the ashes of Orestes; the sceptre of Priam; the veil of Iliona; the Palladium; and the four-horsed chariot modelled in clay, on the top of the temple of Jupiter in the Capitol, which the Romans had engaged an artist at Veii to construct, and were obliged to obtain by waging war, because, it is said, the work increased to such a size during the progress of its being baked that it could not be removed. This was a sufficient omen for the Romans, who were sensitively superstitious upon all points connected with the durability of their empire, to insist upon possessing it.

— *Salii.* Priests of Mars, instituted by Numa, to guard the sacred shields, so called *a Saliendo*, infr. 387, because they danced during their progress round the city, wearing the shields suspended from their necks. According to Polemon, they derived their name from Salius, an Ar-

Nympha, mone, nemori stagnoque operata Dianæ:
 Nympha, Numæ conjux, ad tua festa veni.
Vallis Aricinæ silva præcinctus opaca
 Est lacus, antiqua religione sacer.
Hic latet Hippolytus, furiis distractus equorum:
 Unde nemus nullis illud initur equis.
Licia dependent, longas velantia sepes,
 Et posita est meritæ multa tabella deæ:

cadian whom Æneas brought from Mantinea into Italy, and by whom the Italian youths were taught to dance in armour, ἐνόπλοι. This ceremony of making the circuit of the city with the shields took place every year in the month of March, and lasted for some days, after which the shields were deposited in the temple of Mars, and during which time no deliberations were held, or any steps taken with regard to war. *Forcel.*

259. *Nympha.* Egeria. *Nemori stagnoque operata.* Ministering to the grove and lake of Diana. *Operor*, to be employed in sacred rites, to sacrifice; this is supposed to be the primitive signification of the term. *Forcel.*

260. *Numæ conjux.* sc. *Amica;* it is used in the same sense as in the following, 'capta cupidine conjux—Fecit avem Circe.' *Virg. Æneid,* vii. 189, where Circe is called the *conjux* of Picus. *Ad tua festa.* To the festival ordained by your directions.

261. *Vallis Aricinæ, &c.* 'There is a lake, surrounded by the shady grove of the Arician vale, hallowed by traditional veneration.' This vale lay to the left of the route to Aricia, and here, by the advice of the oracle, Orestes consecrated the image of Diana Taurica. See infr. N. 269.

263. *Hic latet Hippolytus.* He was falsely accused by his stepmother Phædra to Theseus, of a crime to which she had endeavoured unsuccessfully to tempt him, and fell a victim to his father's imprecation in consequence; Neptune having sent a monster from the sea, which terrified his horses, as they were proceeding along the shore of the Sinus Saronicus, and caused them to destroy both chariot and driver by dashing them against the rocks. He was restored to life by Æsculapius, and fled to Italy, where he assumed the name Virbius, qu. *vir bis,* and was concealed by Diana in the Arician grove. See *Virg. Æneid,* vii. 761.

264. *Unde nemus nullis, &c.* 'Unde etiam templo Triviæ lucisque sacratis Cornipedes arcentur equi; quod litore currum, Et juvenem monstris pavidi effudere marinis.' *Ibid.*

265. *Licia.* Threads, by which the offerings or gifts of those who had succeeded in their prayers, were suspended. *Longas velantia sepes.* Covering the long hedges. A nearly similar custom prevails at present in many parts of this country; the hedges and bushes in the vicinity of what is supposed to be a holy well, are decorated with a motley assemblage of shreds and patches, upon the anniversary of its patron saint, by the grateful objects of its supposed miraculous cures.

266. *Tabella.* A votive tablet, containing the prayer of the suppliant; an acknowledgment of his obligations for its success, or a painting of the deity, which was hung up in honour of whom-

Sæpe potens voti, frontem redimita coronis,
  Femina lucentes portat ab Urbe faces.
Regna tenent fortesque manu, pedibusque fugaces:
  Et perit exemplo postmodo quisque suo.
Defluit incerto lapidosus murmure rivus:

soever the petition was addressed to. 'Nunc Dea, nunc succurre mihi, nam posse mederi, Picta docet templis multa tabella tuis.' *Tibull.* See *Horat. Od.* i. 5, 13.

267. *Potens voti.* 'Having obtained her prayer.'

268. *Femina lucentes, &c.* So Statius, in Herc. Surrent. in allusion to this rite: 'Fumat Aricinum Triviæ nemus.' *Ab urbe.* sc. Aricia.

269. *Regna tenent, &c.* By *regna*, is to be understood the priesthood of the Arician grove, which was called as supr. 'nemus Dianæ;' so Strabo v. *a med.* Τὸ δ' Ἀρτεμίσιον, ὃ καλοῦσι Νέμος. The deity herself was hence called Nemoralis or Nemorensis, and her ministering priest, Rex Nemorensis. Runaway slaves, *pedibus fugaces*, Gr. δραπέται, were appointed to this office, in order to commemorate the flight of Orestes from the Chersonesus Taurica. According to Euripedes, Orestes consulted the oracle of Apollo at Delphi, how he might escape the Furies, by whom he was persecuted for the murder of his mother Clytemnestra. He was desired to carry away the statue of Diana from the Cherson. Taur. of which Thoas was then king, by whose order all strangers were immolated at the altars of the goddess. Orestes and his friend Pylades, who accompanied him on this dangerous enterprize, were both seized and condemned to be slain. Iphigenia, the sister of Orestes, was the officiating priestess of Diana's temple, and hearng that the strangers were from ner own country, she offered to spare one of them, if he would convey letters from her to Greece. A contest arose between the devoted friends, which should remain and be sacrificed; 'Ire jubet Pylades carum moriturus Orestem, Hic negat; inque vicem pugnat uterque mori.' *Ovid. ex Pont.* iii. *el.* 2. Pylades at length yielded to the importunities of Orestes, and consented to carry the letter, which he found to be directed to Orestes himself. This led to a discovery, which terminated in the murder of Thoas, and the flight of Iphigenia and her brother, bringing with them the statue of Diana, which, according to Ovid and others, was placed in the Nemus Aricinum, where her worship was finally established.

The phrase *fortesque manu*, alludes to the circumstance of the priest being liable to be murdered by any candidate for his office, who happened to be more powerful than himself; a species of usurpation commented upon severely by Strabo, lib. v. and others; mentioned by Suetonius, in Calig. 35. 'Nemorensi regi quod multos jam annos potiretur sacerdotis, validiorem adversarium subornavit,' whence *et perit exemplo*, &c.

271. *Defluit.* Flows down the grove. *Incerto.* So gentle as to be scarcely distinguished, or to leave the hearer in doubt whence it came; or it may be used, in the sense of its corresponding term in the following:

'There is a little unpretending ril
Of limpid water, humbler far tha
aught

Sæpe, sed exiguis haustibus, inde bibes.
Egeria est, quæ præbet aquas, dea grata Camœnis.
Illa Numæ conjux consiliumque fuit.
Principio nimium promptos ad bella Quirites
Molliri placuit jure, deûmque metu.
Inde datæ leges, ne firmior omnia posset:
Cœptaque sunt pure tradita sacra coli.
Exuitur feritas, armisque potentius æquum est:
Et cum cive pudet conseruisse manus.
Atque aliquis, modo trux, visa jam vertitur ara;
Vinaque dat tepidis salsaque farra focis.

That ever among men or Naiads sought
Notice or name!—It quivers down the hill
Furrowing its shallow way with dubious will.'

WORDSWORTH.

Lapidosus rivus. The rocky stream, called by Scaliger, Ἰυτέρνη, from the vicinity of the fountain Juturna.

272. *Exiguis.* Because of its extreme cold, the draughts might be frequent but not long. *Bibes.* *Bibunt.* Heins.

273. *Egeria est.* Supposed by some to be synonymous with Juturna. *Camœnis.* So Livy; 'Lucus erat quem medium ex opaco specu fons perenni rigabat aqua. Quo quia persæpe Numa sine arbitris, velut ad congressum Deæ, sese inferebat, Camœnis eum lucum sacravit, quod Dearum sibi consilia cum conjuge sua Egeria essent.' *Camœnæ* was formerly written *casmenæ* or *carmenæ*, *a canendo* or *a carmine*, *Varr. L.L.* vi. 3.

274. *Consilium.* For *Consiliatrix.* The counsellor or adviser; so *servitium* is used for *servus,* and *scelus* for *scelestus,* &c.

275. *Principio,* &c. Compare Liv. i. 19.

277. *Ne firmior omnia posset.* That the stronger might not obtain the supreme power; all right being prescribed, and wrongs redressed by law.' 'Jura inventa metu injusti fateare necesse est.' &c. *Hor.* Sat. i. 3, 111.

280. *Et cum cive,* &c. There was an end to civil strife.

281. *Trux.* From *atrox* by aphæresis; fierce, stern. *Visa jam vertitur ara.* Is changed or reformed at the sight of the altar. *Vertitur* may refer here to the custom of suppliants, who with their right hand on their lips, (*adorantes,* either, kissing hands, *ad ora dextram ferentes,* whence Sueton. in Neron. 'Nec deerat Otho prætendens manus, adorare vulgus, jacere oscula,' or kissing the statues of the deities, *ad ora Deor. oscula,* Gr. λάβρατα, *ferentes*) turned to the right to pray; so Plaut. in Curcul. 1. l. 70. '*Ph.* Quo me vortam nescio. *Pa.* Si Deos salutas dextroversum censeo;' and Livy, in allusion to the same ceremony, 'Convertentem se inter hanc venerationem, traditur memoriæ prolapsum cecidisse.' v. 21, sub. fin. Plutarch, in reference to the same event described by the Roman historian, says, that 'Camillus having addressed a prayer to Jupiter, and turned about, (as the custom of the Romans is to turn to the right when they worship or pray) then fell down.' Hence *vertitur,* may mean, 'is turned;' in order to

Ecce deûm genitor rutilas per nubila flammas
  Spargit, et effusis æthera siccat aquis.
Non alias missi cecidere frequentius ignes.
  Rex pavet, et vulgi pectora terror habet.
Cui dea, Ne nimium terrere; piabile fulmen
  Est, ait, et sævi flectitur ira Jovis.
Sed poterunt ritum Picus Faunusque piandi
  Prodere, Romani numen uterque soli.
Nec sine vi tradent; adhibeto vincula captis.
  Atque ita, qua possint, erudit, arte capi.
Lucus Aventino suberat niger ilicis umbra,
  Quo posses viso dicere, Numen inest.
In medio gramen, muscoque adoperta virenti

assume the attitude required in supplication.

283. *Ecce Deum.* The poet proceeds to describe the origin of the descent of the Ancile.

284. *Effusis, &c.* Exhausts the air of the outpoured showers.

287. *Dea.* Egeria. *Piabile fulmen.* The lightning admitted of expiation. *Fulmen*, from *fulgere*.

289. *Picus Faunusque.* See supr. N. 35.

290. *Romani numen uterque soli.* Both Dii Indigetes.

291. *Nec sine vi tradent.* Compare *Fast.* i. 367, et seq. *Virgil. Georg.* iv. and *Hom. Odyss.* iv. where Menelaus is described as consulting Proteus by the advice and assistance of his daughter Eidothea. *Adhibe sua vincula captis.* Heins. as *Art. Amat.* iii. 'Arida nec vinclis crura resolve suis.'

293. *Aventino.* One of the seven hills upon which Rome was built. It was so called from the birds, *ab avibus*, which used to retire there from the Tiber, or from Aventinus, son of Romulus Silvius, and king of the Albans, who was buried there, or *ab adventu*, because the Latins resorted in common to a temple built upon it in honour of Diana. Varro, *L. L.* iv. 7, approves of a nearly similar etymology, but on different grounds. He describes this hill as having been originally separated from the rest by marshes, over which the Romans were conveyed, *advehebantur*, on rafts, paying one farthing each for the passage, *advectus.* However he is quoted, *de vita pop. Rom.* by Servius, *in Æneid*, vii. 657, 'Pulcher Aventinus,' &c. as saying, that upon the admission of the Sabines into the city, the Mons Aventinus was allotted to them by Romulus, which they so called after a river of their own country, Avens. This river is not mentioned by any other author: Livy, Dionysius, Festus, and Victor, agree that the hill took its name from the king of the Albans, already mentioned.

Adjacent to this hill was a dark grove of holm-oak, *lucus suberat niger*, &c. which from its appearance might be supposed the dwelling of a god, *quo posses viso*, &c.

295. *In medio gramen, muscoque adoperta, &c.*

'The mosses of thy fountain still are sprinkled
  With thine Elysian water-drops; the face
Of thy cave-guarded spring, with years unwrinkled,

Manabat saxo vena perennis aquæ.
Inde fere soli Faunus Picusque bibebant.
Huc venit, et fonti rex Numa mactat avem.
Plenaque odorati dîsponit pocula Bacchi ;
Cumque suis antro conditus ipse latet.
Ad solitos veniunt silvestria numina fontes :
Et relevant multo pectora sicca mero.
Vina quies sequitur : gelido Numa prodit ab antro,
Vinclaque sopitas addit in arta manus.
Somnus ut abscessit, tentando vincula pugnant
Rumpere ; pugnantes fortius illa tenent.
Tum Numa, Dî nemorum, factis ignoscite nostris,
Si scelus ingenio scitis abesse meo.
Quoque modo possit fulmen, monstrate, piari.
Sic Numa. Sic quatiens cornua Faunus ait :
Magna petis, nec quæ monitu tibi discere nostro
Fas sit ; habent fines numina nostra suos.

Reflects the meek-eyed genius of the place,
Whose green wild margin now no more erase
Art's works ; nor must the delicate waters sleep.
Prison'd in marble ; bubbling from the base
Of the cleft statues, with a gentle leap
The rill runs o'er, and round fern, flowers, and ivy creep.
BYRON.

296. *Vena perennis aquæ.* 'Εὖρον ἀέναον κράναν ὑπὸ λισσάδι πέτρῃ, Ὕδατι πεπληθυῖαν ἀκηράτῳ. *Theocrit. Idyll.* xxii. 37.

297. *Inde fere*, *&c.* Faunus and Picus only, were in the habit of drinking at this fountain. According to Plutarch, Picus and Faunus traversed Italy, exhibiting extraordinary magical feats, in the same way as those called by the Greeks the Dactyli of Mount Ida. These Dactyli were the same as the Curetes, to whom Rhea intrusted the guardianship of Jupiter while an infant. They were in number, five, or as some say, ten, and all belonging to Ida in Crete. From their benevolence to mankind, they were, like Picus and Faunus, considered as demigods. Even their name was regarded as an infallible preservative in time of danger. There were also stones called Dactyli Idæi, which were supposed to be endued with sovereign virtues, and were frequently wrought into amulets, which were worn on the thumbs.

298. *Fonti.* In honour of the fountain. *Numa mactat ovem.* Compare *Virg. Æneid*, vii. 81. ' At rex sollicitus monstris oracula Fauni, Fatidici genitoris, adit, lucosque sub alta Consulit Albunea,' &c.

299. *Odorati pocula Bacchi.* Cups of fragrant wine.

300. *Cumque suis.* With his attendants, in number, twelve. *Arnob. Advers. gent. Conditus.* Lest his snare should be discovered.

301. *Sylvestria numina.* Picus and Faunus.

304. *Addit.* sc. *immittit.*

310. *Quatiens cornua.* Faunus was horned and goat-footed.

312. *Habent fines, &c.* There

Dî sumus agrestes, et qui dominemur in altis
  Montibus; arbitrium est in sua tela Jovi.
Hunc tu non poteris per te deducere cœlo:
  At poteris nostra forsitan usus ope.
Dixerat hæc Faunus: par est sententia Pici.
  Deme tamen nobis vincula, Picus ait.
Jupiter huc veniet, valida deductus ab arte.
  Nubila promissi Styx mihi testis erit.
Emissi quid agant laqueis, quæ carmina dicant,
  Quaque trahant superis sedibus arte Jovem,
Scire nefas homini. Nobis concessa canantur,
  Quæque pio dici vatis ab ore licet.
Eliciunt cœlo te, Jupiter, unde minores
  Nunc quoque te celebrant, Eliciumque vocant.
Constat Aventinæ tremuisse cacumina silvæ:
  Terraque subsedit pondere pressa Jovis.
Corda micant regis: totoque e pectore sanguis

is a limit to the exercise of our privileges as deities. *Numen*, signifies properly the attributes of the *Deus*, or deity; 'quo numine læso, Quidve dolens, regina deûm &c.' *Virg. Æneid*, i. 8, and Heyne's note in loc. cit.

313. *Et qui dominemur. Et qui dignemur.* Neapol.

314. *Arbitrium est, &c.* Jove has full power over his own weapons. 'Regum timendorum in proprios greges, Reges in ipsos imperium est Jovis.' *Horat. Od.* iii. 1, 5, 6.

315. *Deducere cœlo.* To charm him down from the skies. So Virgil. Eclog. vi. 71. 'Cantando rigidas deducere montibus ornos;' and Plutarch, in describing the scene in the text, κατάγειν τὸν Δία. *Deduco* is a term used in incantations; whence 'carminibus deducere Lunam,' is common with the Latins; κατάγειν τὴν σελήνην with the Greeks. 'Quæ sidera excantata voce Thessala Lunamque cœlo deripit.' *Horat. Epod.* 5, 45.

320. *Nubila Styx.* The gloomy Styx. On solemn occasions the gods used to swear by this river of the infernals, and to violate the oath was considered an unpardonable perjury. Abstinence from nectar, and a degradation from the dignity of a deity for a hundred years, constituted the penalty for such an offence. 'Stygiamque paludem, Dii cujus jurare timent et fallere numen.' *Virg. Æneid*, vi. 323.

321. *Emissi quid agant, &c.* What they do when delivered from their bonds, what spells they utter, and by what device they draw down Jove from his supreme abode, it is forbidden man to know.

326. *Eliciumque.* Jupiter, so called, from *elicere*, as supr. Plutarch writes Ilicius, from Gr. ἵλεως, propitious; but the poet is the more correct. The Greeks also had their Δια καταιβατην, synonymous with Elicius.

327. *Cacumina.* Qu. *acumina*, the extreme summits.

328. *Subsedit.* Yielded beneath the pressure of Jove's weight, upon his descent. Compare Psalm xviii. 7–9.

329. *Corda micant regis.* The

Fugit; et hirsutæ diriguere comæ.
Ut rediit animus, Da certa piamina, dixit,
Fulminis, altorum Rexque Paterque deûm;
Si tua contigimus manibus donaria puris;
Hoc quoque, quod petitur, si pia lingua rogat.
Annuit oranti: sed verum ambage remota
Abdidit, et dubio terruit ore virum.
Cæde caput, dixit. Cui rex, Parebimus, inquit:
Cædenda est hortis eruta cepa meis.
Addidit hic, Hominis: Summos, ait ille, capillos.
Postulat hic animam: cui Numa, Piscis, ait.
Risit: et, His, inquit, facito mea tela procures,
O vir colloquio non abigende meo.
Sed tibi, protulerit cum totum crastinus orbem

king's heart palpitates with fear. *Totoq. e pectore sanguis.* So Plaut. Mostell. 2, 2, 76. 'Guttam haud habeo sanguinis,' i. e. præ metu refugit mihi sanguis, 'I have not, through fear, a drop of blood in my veins,' *Forcel. Sanguis*, from Gr. σάω and γυῖον, the health of the body depending on the purity of the blood.

330. *Hirsutæ diriguere comæ.* 'Steteruntque comæ.' *Virg.*

331. *Certa piamina.* Distinct or positive expiations, for lightning, i. e. to prevent it. Infr. N. 341, sub. fin.

335. *Ambage.* Abl. fem. sing. *Ambages*, nom. pl. from *ambio*. *Amb. remota.* Without preamble, as appears from the brevity of his directions, infr. *Cæde caput, &c.* at the same time that he concealed the truth, *abdidit verum*, to try the ingenuity of Numa. *Dubio ore.* By his equivocal expressions. *Remota. Remissa.* Stroz.

337. *Cæde caput.* Jove desires him to cut off a head, an operation which Numa consents to perform on an onion, *cædenda cepa*, &c. (caput allî. *Pers.* 5, 188.) Jove adds, *hominis*, sc. caput, which Numa explains by *summos capillos*, the topmost hairs; (*caput* and *capilli* are often used indifferently, '*comere caput*,' *Sueton. in Aug.* c. 79.) Jove then demands a life, *animam*, to which Numa replies, 'of a fish;' a pilchard according to Plutarch. This conference is eminently characteristic of Numa, who declined the human sacrifice, apparently implied in the ambiguous commands of Jove, and which would not have been unsuited to the barbarous practice and spirit of the times.

341. *His.* sc. The head of the onion, &c. *Facito mea tela procures.* Observe that you expiate my weapons. *Procurare*, to atone, expiate, prevent or avert by the offering of proper sacrifices; *Forcel.* 'Magna vis videtur esse in monstris interpretandis ac procurandis in haruspicum disciplina;' *Cic. de Divin.* i. 2, and, ii. 63, sub. fin. 'Procurare et expiare signa, quæ a diis hominibus portenduntur.'

342. *Colloquio non abigende meo.* Not to be repulsed from a conference with me. *Meo, Deûm.* Al.

343. *Sed tibi.* But when tomorrow's sun shall have revealed its disc complete, I shall present you with a positive pledge of em-

Cynthius, imperii pignora certa dabo.
Dixit, et ingenti tonitru super æthera motum
Fertur, adorantem destituitque Numam.
Ille redit lætus, memoratque Quiritibus acta.
Tarda venit dictis difficilisque fides.
At certe credemur, ait, si verba sequatur
Exitus. En audi crastina, quisquis ades.
Protulerit terris cum totum Cynthius orbem,
Jupiter imperii pignora certa dabit.
Discedunt dubii, promissaque tarda videntur:
Dependetque fides a veniente die.
Mollis erat tellus, rorataque mane pruina;
Ante sui populus limina regis adest.
Prodit, et in solio medius consedit acerno.
Innumeri circa stantque silentque viri.
Ortus erat summo tantummodo margine Phœbus:
Sollicitæ mentes speque metuque pavent.
Constitit, atque caput niveo velatus amictu

pire. *Cynthius.* Apollo, so called from Cynthus, a mountain in Delos. *Pignora certa.* The ancile, or sacred shield.

345. *Dixit, et, &c.* He spoke, and with loud thunderings is borne above the trembling firmament, and leaves Numa in the attitude of worship.

348. *Tarda difficilisque fides.* Credit, slow in coming, and obtained with difficulty.

349. *Si verba sequatur exitus.* Should the result correspond with the prediction.

350. *Crastina.* sc. What shall take place to-morrow. *Crastine,* Heins. for *quisquis crastinus aderis.*

353. *Dubii.* Hesitating. *Tarda.* Because their belief in what he had stated, *fides,* depends on the day yet to come, *dependet a veniente die. Adveniente die.* Al.

355. *Mollis erat, &c.* The earth was soft, and sprinkled with the morning rime.

357. *Solio acerno.* On a throne of maple wood. For light and elegant workmanship the maple-tree, *acer,* held the next place to the cedar in the estimation of the ancients. There were several species of it, *crispum, crassivenium, campestre,* &c. *Plin.* xvi. 15. From its extreme hardness, and the closeness of its grain, it was in frequent use for tablets also; 'Veneri fidas sibi Naso ministros Dedicat: at nuper vile fuistis acer.' *Ovid. Amor.* i. *Eleg.* 11. sub. fin.

359. *Ortus erat.* The sun had merely risen with its extreme verge.

361. *Niveo amictu.* Having his head covered with a snow-white veil, in order that nothing inauspicious might meet his eyes, and interrupt his prayers. So Virgil, 'Purpureo velare comas adopertus amictu, Ne qua inter sanctos ignes, in honore Deorum, Hostilis facies occurrat, et omnia turbet.' *Æneid,* iii. By some, *amictus* is supposed to have been the cap which was tied under the chin; peculiar to the priests; see infr. N. 395, sub. fin.

Jam bene dîs notas sustulit ille manus.
Atque ita, Tempus adest promissi muneris, inquit.
Pollicitam dictis, Jupiter, adde fidem.
Dum loquitur, totum jam sol emerserat orbem :
Et gravis atherio venit ab axe fragor.
Ter tonuit sine nube deus, tria fulgura misit.

362. *Bene dîs notas manus.* His hands, well known to the gods; from their having been so often raised in supplication.

365. *Totum emerserat orbem.* Had raised its entire disc. *Emergo*, is generally used in a neuter sense, but here in active; see also, infr. 513.

366. *Et gravis. En gravis.* Heins.

367. *Ter tonuit sine nube Deus.* Thunder in a clear sky was looked upon as an extraordinary prodigy, from the days of Homer. Its effect upon Horace was such as to make him abjure so much of his Epicureanism as consisted in a disbelief in the providence, at least, if not in the existence of the gods; ‘ Parcus deorum cultor et infrequens, Insanientis dum sapientiæ Consultus erro, nunc retrorsum Vela dare, atque iterare cursus Cogor relictos: namque Diespiter, Igni corusco nubila dividens Plenumque, per purum tonates Egit equos volucremque currum; Quo bruta tellus,’ &c. *Od.* i. 34, 1, et seq. The Epicurean doctrine, with regard to thunder, may be deduced from the following lines of Lucretius; ‘ Fulmina gignier e crassis, alteque putandum est Nubibus exstructis: nam cœlo nulla sereno, nec leviter densis mittuntur nubibus unquam.’ vi. 245. So in the ‘ Nubes’ of Aristophanes, Socrates is made to disprove the existence of Jupiter, because there never was rain without clouds.

ΣΤΡΕΨ. Ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς γῆς, οὐλύμπιος οὐ θεός ἐστιν;
ΣΩΚ. Ποῖος Ζεύς; οὐ μὴ ληρήσεις; οὐδ' ἔστι Ζεύς.
ΣΤΡΕΨ. Τί λέγεις σύ;
ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον ἁπάντων.
ΣΩΚ. Αυται δη που, μεγαλοις δε σ' εγω σημειοις ἀυτὸ διδαξω.
φέρε, ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη τεθέασαι;
καίτοι χρῆν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀποδημεῖν.
ΣΤΡΕΨ. νὴ τὸν Ἀπόλλω, τοῦτο γέ τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας.

Streps. Hold! Olympian Jupiter—Is he no god?
Socr. What Jupiter? What god?
Prythee no more—away with him at once!
Streps. Say'st thou? who gives us rain? answer me that.
Socr. These (sc. the clouds) give us rain; as I will straight demonstrate:
Come on now—when did you e'er see it rain
Without a cloud? If Jupiter gives rain
Let him rain down his favours in the sunshine,
Nor ask the clouds to help him.
Streps. You have hit it,
'Tis so; heaven help me, &c.

Mitchell.

It may not be amiss to mention here what deities were acknowledged by the Aristophanic Socrates;

ΣΩΚΡ. Ἀλλ' ὅτι δῆτ' οὐ νομιεῖς ἤδε θεὸν οὐδένα πλὴν ἅπερ ἡμεῖς,
Τὸ ΧΑΟΣ τουτί, καὶ τὰς ΝΕΦΕ-

Credite dicenti; mira, sed acta, loquor.
A media cœlum regione dehiscere cœpit:
Submisere oculos cum duce turba suos.
Ecce levi scutum versatum leniter aura
Decidit. A populo clamor ad astra venit.
Tollit humo munus cæsa prius ille juvenca,
Quæ dederat nulli colla premenda jugo.
Idque ancile vocat, quod ab omni parte recisum est,
Quaque notes oculis, angulus omnis abest.
Tum, memor imperii sortem consistere in illo,
Consilium multæ calliditatis init.
Plura jubet fieri simili cælata figura,
Error ut ante oculos insidiantis eat.
Mamurius, morum fabræve exactior artis,
Difficile est, illud, dicere, clausit opus.
Cui Numa munificus, Facti pete præmia, dixit:
Si mea nota fides, irrita nulla petes.
Jam dederat Saliis, a saltu nomina ducunt,
Armaque, et ad certos verba canenda modos.

ΛΑΣ καὶ τὴν ΓΛΩΤΤΑΝ, τρία ταυτά;

Socr. Tis well, so you will ratify your faith
In these our deities—CHAOS and CLOUDS
And SPEECH—to these and only these adhere.
ID.

368. *Mira, sed acta, loquor.* I speak wonders, but realities.

369. *A media, &c.* So Turnus; 'Video medium discedere cœlum.' *Virg. Æneid,* ix. 20. 'As if day had cloven the skies.'—SHELLEY.

371. *Versatum leniter.* Poised gently on the delicate breeze, descends.

375. *Idque ancile vocat, &c.* See supr. N. 258.

377. *Imperii sortem.* That the fate of the empire was identified with this, or involved in it.

379. *Plura.* Sc. eleven more. *Cælata.* Wrought in a similar fashion.

380. *Error ut, &c.* That deception might meet, or mislead, the eyes of the plotting.

381. *Mamurius, &c.* Mamurius, it is hard to say whether more distinguished, *exactior,* for his integrity, *morum,* or skill in his craft, *fabræve artis,* accomplished that task. These eleven shields were said to have resembled the original so strongly, that Numa could not perceive the difference.

385. *Saliis.* See supr. N. 258. sub. fin. Besides the derivations already given, Plutarch mentions as probable, *αγκων, cubitus, ἄκεσις, remedium,* &c.

386. *Armaque.* According to Dionysius and Plutarch, the Salii were habited in a purple vest, with a broad belt of brass; on their heads they wore a brazen helmet, and carried short swords in their hands which they struck upon the shields, keeping time to the dancing and singing. *Ad certos, &c.* sc. the Carmen Saliare; mentioned by Horace; 'Jam Saliare Numæ carmen qui laudat

Tum sic Mamurius, Merces mihi gloria detur,
Nominaque extremo carmine nostra sonent.
Inde sacerdotes operi promissa vetusto
Præmia persolvunt, Mamuriumque vocant.
Nubere si qua voles, quamvis properabitis ambo,
Differ: habent parvæ commoda magna moræ.
Arma movent pugnam, pugna est aliena maritis.
Condita cum fuerint, aptius omen erit.
His etiam conjux apicati cincta Dialis
Lucibus impexas debet habere comas.

et illud, Quod mecum ignorat, solus vult scire videri,' &c. and Quinctilian i. 6, 40, 'Saliorum carmina vix sacerdotibus suis satis intellecta.'

388. *Nominaque.* According to Tacitus, this compliment of having his name inserted in the Carmen Saliare, was decreed to Germanicus, among other tokens of respect, after his decease.

390. *Mamuriumque vocant.* By many this account is supposed to be fabulous; M. Varro would have Veturius Mamurius to signify, merely, Vetus memoria.

394. *Condita cum fuerint.* After the shields have been laid up in the temple of Mars.

395. *His—lucibus.* During these days; according to Festus thirty, others say but three. *Conjux apicati cincta Dialis.* The girded wife of the mitred priest of Jove, the Flamen. Dial. The *apex,* whence *apicatus,* was properly a small woollen tuft, or tassel, which the Flamen, or high priest wore on the top of his cap. It also signifies a small rod, generally of the olive tree, which was fixed in the top of the cap and wound round with wool tied on with thread; whence it is derived, *Serv. ad Æneid,* x. 273, from *apere*, an obsolete verb, signifying *to bind* or *tie* after the fashion of the Flamines. Hence by metonomy *apex* is used to imply the cap itself, which was generally made of sheep-skin with the wool on, and worn by the Flamen Dial. whenever he appeared in public, or was engaged in sacrificing. It had ears, called *offendices, quia in mentum offendunt,* i.e. *incidunt,* which, except in warm weather, were tied under the chin. According to Scaliger and Servius, however, the inconvenience arising from heat was obviated by the priest's wearing a smaller species of cap, *apiculum* or *filum*, and carrying the *apex* or mitre in his hand; thus complying with the injunctions, which he was bound to obey; never to appear in public with an uncovered head, and never without the mitre. *Cincta.* The wife of the Flamen Dial. wore a crimson hood, *rica,* such as women used when engaged in sacrificing, and a scarlet robe, *venenatum, a veneno;* 'Flaminica Dialis venenato operitur, et in rica surculum de arbore felici habet.' *Massur. Sabin.* apud *Gell.* x. 16, whence *cincta.* The Regina, or wife of the Flamen Dial. wore also at the sacrifices a kind of crown, a bough of the pomegranate, *punicus malus,* bent into a circle, and the ends tied together with white thread.

QUINT. NON. MART. PISCIS NOTIUS OCCIDIT.

Tertia nox emersa suos ubi moverit ignes ;
Conditus e geminis Piscibus alter erit.
Nam duo sunt : Austris hic est, Aquilonibus ille
Proximus ; a vento nomen uterque tenet.

TERT. NON. MART. OCCIDIT ARCTOPHYLAX.

Cum croceis rorare genis Tithonia conjux
Cœperit, et quintæ tempora lucis aget ;
Sive est Arctophylax, sive est piger ille Bootes,
Mergetur, visus effugietque tuos.

397. *Tertia nox.* On the night of the v. Non. Mart. March 3d. *Suos moverit ignes.* Shall have set its starry fires in motion. *Emersa.* Having arisen. *Demissa.* Al. *De mense.* Ursin. Voss. Arond. *Dimensa.* Ambros. ; however, the reading in the text is sufficiently borne out by the best copies, as also by the frequent use of the term in the acceptation above ; *Metam.* xv. 'Cernis et emersas in lucem tendere noctes.' *Stat. Theb.* i. 'quem sol emersus Eoo cardine,' &c.

398. *Conditus alter.* sc. Notius sets acronycally.

399. *Nam duo sunt.* See *Fast.* ii. ns. 340—1. *Austris hic est.* This is called frequently Notius Minor, to distinguish it from the Notius Major or Piscis Major, a constellation which is also in the southern region of the heaven, supposed to be that to which Virgil alludes. *Georg.* iv. 234. 'Sidus fugiens ubi piscis aquosi,' &c. and which is said to be the parent of the Zodiacal Pisces, having been raised to the stars for preserving Isis. *Hygin.*

400. *A vento.* See ns. as above.

401. *Croceis genis.* The poet imparts to the cheeks of Aurora a complexion indicative of the mingled hues of red and gold, which pervade the sky at her rising. *Rorare.* To shed her dews. *Rutilare.* Zulich. Mazar. *Rutilare comis.* Heins.

402. *Quintæ tempora lucis.* On the iii. Non. Mart. March 5th, Arctophylax, or Bootes, sets cosmically. See *Fast.* ii. n. 153. The greater and lesser bear, the former of which is likewise called Charles' wain, form together the sign Arctos, or constellation of the Bear. It is also called Currus, and Plaustrum, Gr. ἄμαξα, *Iliad,* xviii. 487 ; and Septentriones, either because the seven stars composing it are so placed as to form a triangle, *trigonum ;* or from *triones,* a rustic term, according to Varro, for *boves,* oxen ; qu. *terriones,* suited for ploughing and cultivating the earth, *terra.* From this latter sense Arctophylax may be called Bootes, from Gr. βοῦς, as appearing to tend the team ; others derive the name from βοαω, *vocifero,* without any very obvious reason.

403. *Piger.* Because of his setting tediously. *Hygin.*

ORITUR VINDEMITOR.

At non effugiet Vindemitor. Hoc quoque causam
  Unde trahat sidus, parva referre mora est.
Ampelon intonsum Satyro Nymphaque creatum
  Fertur in Ismariis Bacchus amasse jugis.
Tradidit huic vitem pendentem frondibus ulmi,
  Quæ nunc de pueri nomine nomen habet.
Dum legit in ramo pictas temerarius uvas,
  Decidit: amissum Liber in astra vehit.

PRID. NON. MART. FESTUM VESTÆ.

Sextus ubi Oceano clivosum scandit Olympum
  Phœbus, et alatis æthera carpit equis;
Quisquis ades, canæque colis penetralia Vestæ,
  Cratera Iliacis turaque pone focis.
Cæsaris innumeris, quem maluit ille mereri,

405. *Vindemitor.* The constellation of the vintager, near the right shoulder of Virgo. By *at non effugiet,* reference is made to the setting of Bootes in the preceding line; and it is to be noted that this sign rises acronycally on the III. Non. Mart. In this the poet differs from Columella, who, xi. 3, sect. 58, says it rises on the VII. or VI. Kal. Sept. and Pliny on the XI. Kal. Sept. The name was bestowed on Ampelus, as presiding over the vintage season. *Hoc quoque causam.* It is but a trifling delay to relate whence this constellation derives its origin.

407. *Ampelon.* Gr. Ἄμπελος, from ἄνα and πελὸς, Ion. for οἶνος, *vinum. Intonsum.* The long haired Ampelus.

408. *Ismariis jugis.* Ismarus was a mountain in Thrace, near the river Hebrus.

409. *Tradidit huic, &c.* This couplet is suspected by Heinsius. *Quæ nunc, &c.* Called Ἄμπελος, *de pueri nomine.*

411. *Dum legit, &c.* While heedlessly he gathers on a bough the blushing grapes.

412. *Vehit.* So of Ariadne; ‘Tigribus in cœlum vecta Ariadna tuis? *Propert.*

413. *Sextus—Phœbus.* Prid. Non. Mart. March 6th. *Oceano.* Leaving the ocean. *Alatis eq. Elatis eq.* sc. *e mari.* Ambros. Maz. Zulich. *Æthera carpit.* Climbs the sky.

415. *Quisquis ades.* The poet addresses the worshippers of Vesta.

416. *Cratera.* For libations. So Horace; ‘Verbenas, pueri, ponite, thuraque bimi cum patera meri.’ *Od.* i. 19, 14.

417. *Innumeris—titulis.* It will appear from what has been already stated on this subject, that the term *innumeris* is scarcely an exaggeration. The Roman senate exhausted their ingenuity in seasoning their adulation. *Quem maluit ille mereri.* Of this dignity Augustus was most ambitious, in order that he might seem to be in favour with the gods.

Accessit titulis pontificalis honos.
Ignibus æternis æterni numina præsunt
Cæsaris. Imperii pignora juncta vides.
De veteris Trojæ dignissima præda favilla,
Qua gravis Æneas tutus ab hoste fuit;
Ortus ab Ænea tangit cognata sacerdos
Numina; cognatum, Vesta, tuere caput.
Quos sancta fovet ille manu, bene vivitis ignes.
Vivite inexstincti, flammaque, Duxque, precor.

NON. MART. FESTUM VEJOVIS.

Una nota est Martis Nonis: sacrata quod illis

418. *Pontificalis honos.* Augustus was appointed Pontifex Maximus, Prid. Non. Mart. U.C. 740 or 741, in the room of Lepidus, deceased. This dignity was assumed by all the succeeding emperors, until the time of Gratian, by whom it was refused, and also the rites of Pagan Rome rejected. *Zosim.* iv. 36. The Pontifices Max. resided always in a house that was public property; 'habitavit, (sc. *Cæsar,*) in Sacra via, domo publica,' *Suet. Cæs.* 46, called Regia, *Plin. Ep.* iv. 11, 6, 'quod in ea sacra a *Rege sacrificulo* erant solita usurpari.' *Festus, vel,* quod in ea Rex. sacrif. habitare consuêsset.' *Serv. in Virg. Æneid,* viii. 363. So when Augustus became Pontifex. M. he resigned a part of his house to the public, and gave the Regia, which Dio calls the house of the *Rex sacrorum,* to the Vestal Virgins, to whose residence it was adjacent, *Dio.* liv. 27; whence it is identified by some with the Regia Numæ, the palace of Numa, *Ovid. Fast.* iii. l. 30; (to which Horace alludes; 'Ire dejectum monumenta regis Templaque Vestæ,' *Od.* i. 2, 15;) and Augustus, *Suet.* 76; said subsequently to have been occupied by the *atria* of Vesta; see *Fast.* vi. 247, called Atrium Regium, *Liv.* xxvi. 27.

419. *Ignibus, &c.* 'The divinity of the immortal Cæsar presides over the everlasting fires; you behold the united pledges of the empire's safety.' *Pignora.* The fires of Vesta, and Augustus Pont. Max.

421. *De veteris, &c.* 'Most worthy prize, recovered from the embers of old Troy, with which Æneas, burdened, was protected from his foes; a priest, sprung from Æneas, claims an alliance with your deity; Vesta defend your kinsman's head.' *Cognata numina.* Alluding to Augustus having descended from Æneas the son of Venus, and Vesta being the daughter of Saturn. *Ortus ab Ænea.* Because Augustus was the adopted son of Julius Cæsar, and the Julian family boasted their descent from Iulus, or Ascanius, the son of Æneas by Creusa.

425. *Quos sancta, &c.* 'Your fires, which with a hallowed hand he tends, are thriving well.' *Ille.* As Pontif. Max.

426. *Flammaque.* Vesta. *Duxque.* Cæsar.

427. *Una nota est Martis.* 'Mars, sc. March, has one distinction, because upon the actual

Templa putant lucos Vejovis ante duos.
Romulus ut saxo locum circumdedit alto;
Quilibet, Huc, inquit, confuge, tutus eris.
O quam de tenui Romanus origine crevit!
Turba vetus quam non invidiosa fuit!
Ne tamen ignaro novitas tibi nominis obstet;
Disce, quis iste deus, curve vocetur ita.
Jupiter est juvenis: juveniles adspice vultus.
Adspice deinde manum: fulmina nulla tenet.
Fulmina, post ausos cœlum affectare Gigantas,
Sumpta Jovi: primo tempore inermis erat.
Ignibus Ossa novis, et Pelion altior Ossa
Arsit, et in solida fixus Olympus humo.
Stat quoque capra simul: Nymphæ pavisse feruntur
Cretides: infanti lac dedit illa Jovi.
Nunc vocor ad nomen. Vegrandia farra colonæ,
Quæ male creverunt, vescaque parva vocant.
Vis ea si verbi est; cur non ego Vejovis ædem
Ædem non magni suspicer esse Jovis?

nones, *Nonis illis, &c.* i. e. The nones of March have one distinguishing mark.

428. *Vejovis.-is.* m. Two etymologies are given for this name, which is compounded either of *ve*, a particle expressive of diminution, and so signifies a small or infant Jove, infr. 443, or it means a wicked Jove, 'qui non juvandi sed nocendi potestatem haberet;' *ve*, having the force of *non*, as in the compounds, *vesanus*, *vecors*, &c. in consequence of which his statue is armed with arrows prepared for mischief; he is also frequently identified with Pluto, called Vedius, quasi *nocens Dius; Gell.* v. 12. It is evident, however, that the poet favours the former. *Lucos ante duos.* Thus described by Livy; 'locum, qui nunc septus descendentibus (ex Capitolio) inter duos lucos est, Asylum aperit.' So Cicero; 'Assequitur inter lucos hominem Milo,' and Dionysius; Τὸ γὰρ μεταξὺ χωρίον τοῦ τε Καπιτωλίου καὶ τῆς ἄκρας, ὁ καλεῖται νῦν, κατὰ τὴν Ῥωμαιων διαλεκτον, μεθόριον δυοῖν δρυμων.

432. *Quam non invidiosa.* 'How free from envy or malice;' because they were all of the same stamp and class.

434. *Disce, &c.* Learn who the deity is, and why he is so called.

440. *In solida fixus humo.* Rooted in the solid earth.

441. *Capra.* Amalthea. See *Fast.* v. 111.

443. *Vegrandia, &c.* The countrywomen call the corn which has grown indifferently, *vegrandia*, i. e. *non grandia*, meagre, and what is small, *vesca*, i. e. *ve*, or *sine esca*, weak, or delicate. So *Veflamines*, the inferior Flamens.

445. *Vis ea si verbi est.* If such be the force of the expression.

ORITUR PEGASUS.

Jamque, ubi cœruleum vallabunt sidera cœlum,
Suspice: Gorgonei colla videbis equi.
Creditur hic cæsæ gravida cervice Medusæ
Sanguine respersis prosiluisse jubis.
Huic supra nubes et subter sidera lapso
Cœlum pro terra, pro pede penna fuit.
Jamque indignanti nova frena receperat ore,

447. *Ubi cœruleum.* When the stars shall gird the blue vault of heaven.

448. *Gorgonei equi.* On the nones the constellation Pegasus rises heliacally; so called from πηγὴ, *fons,* because born near the springs or sources of the ocean, where the Gorgons dwelt; whence Hyginus and others say, that he was born of Neptune and Medusa. Some, however, with the poet, assert the winged steed to have sprung from the blood of Medusa, whom Perseus slew. He was tamed by Neptune or Minerva, and presented to Bellerophon, to assist him in conquering the Chimæra. According to others, Pegasus was the name of the vessel in which Bellerophon sailed; see also infr. 453. According to Ovid, *Metam.* iv. 785, Perseus was mounted on Pegasus, when he destroyed the sea monster to which Andromeda should have been sacrificed, but for his protection. See Class. Dic. *Andromeda.*

449. *Gravida cervice.* From her pregnant neck; so called because Chrysaor and Pegasus sprung from the blood which flowed from it upon her decapitation by Perseus. Medusa was the daughter of Phorcus and Ceto, a sea monster, and with her sisters, Euryale and Sthenyo, to whom Scylla is added by some, inhabited the islands called Gorgades or Gorgones, whence they derived their name, in the Æthiopian sea. The islands are said to have been so named from their having been infested by a noxious animal called γοργὼν. Medusa was remarkable for her personal attractions, and particularly distinguished for the beauty and luxuriancy of her golden hair, whence Neptune became passionately enamoured of her, and made the temple of Minerva the scene of his successful love. The goddess indignant at the insult, changed Medusa's hair into snakes, and doomed all on whom she should chance to gaze, to death. Perseus, the son of Danaë and Jove, by order of the gods, put on the winged sandals of Mercury, with whose sword, and the brazen shield of Minerva he was armed, and beheaded Medusa while she and her snakes were sleeping. The goddess subsequently wore the Gorgon's head as the device upon her shield.

451. *Huic supra, &c.* 'The air was as the earth to him, soaring beyond the clouds, and beneath the stars; his pinions were as feet.'

453. *Indignanti nova frena ore.* It is also said that Pegasus was caught by Bellerophon at Pirene, a fountain in Corinth, and that after the destruction of the Chimæra, he attempted, mounted on Pegasus, to reach the skies, in consequence of which Jupiter sent a gadfly, which made him throw Bellerophon, who fell on the Aleian

Cum levis Aonias ungula fodit aquas.
Nunc fruitur cœlo, quod pennis ante petebat:
Et nitidus stellis quinque decemque micat.

OCT. ID. MART. ARIADNES CORONA ORITUR.

Protinus adspicies venienti nocte Coronam
Gnosida. Theseo crimine facta dea est.
Jam bene perjuro mutarat conjuge Bacchum,
Quæ dedit ingrato fila legenda viro.

plain in Cilicia, and wandered about in blindness and poverty until death. Pegasus, ascending to heaven, became a constellation, looking towards the arctic circle, touching with his mouth the head of the Dolphin, and with his neck close to the right hand of Aquarius.

454. *Levis Aonias, &c.* By striking his hoof upon Mount Helicon, Pegasus opened the fountain thence called Hippocrene, sc. Ἵππου κρήνη, the 'fons Caballinus' of Persius, Prolog. Sat. 1, 1. That part of Bœotia, in which Helicon stood, was called Aonia, whence *Aon. aquas.*

456. *Quinque decemque.* With fifteen stars; according to Hyginus, eighteen.

457. *Veniente nocte.* On the VIII. Id. Mart. *Coronam Gnosida.* The Cretan crown, so called from Gnosus, a city of Crete, where Ariadne, the daughter of Minos and Pasiphaë was born. For *Coronam*, see infr. 509.

458. *Theseo crimine.* Owing to the guilt of Theseus, she became a deity. Theseus, son of Æthra, the daughter of Pittheus and Ægeus, was sent to Crete as one of the seven chosen youths, whom, according to a compact with Minos, the Athenians sent yearly to be devoured by the Minotaur. He volunteered this service in order to deliver his country, if possible, from this cruel and tyrannical tribute, and succeeded, by the assistance of Ariadne, who enabled him to track the labyrinth with a clue of thread. He slew the Minotaur, and sailed from Crete, with the six youths, and seven virgins, whom he had saved from being destroyed by the monster, and Ariadne; but forgetful of her kindness, he abandoned her on the island of Chios or Naxos, whither he was driven by stress of weather on his voyage home. The rest of her story is detailed in the text.

459. *Perjuro mutarat conjuge Bacchum.* An hypallage for *perjurum conjugem Baccho*, had happily exchanged a perjured consort for Bacchus. So Horace; 'Velox amœnum sæpe Lucretilem Mutat Lycæo Faunus.' *Od.* i. 17, 1, and 'Cur valle permutem Sabina Divitias operosiores.'

460. *Fila legenda. Legere fila*, est adducere, et colligere obvolvendo: quod fecisse dicitur Theseus, qui e labyrintho Cretensi, Ariadne monitu, expedivit, se, filum in introitu explicando, in reditu colligendo; *to gather in or wind up as a clue.* Forcel. Pliny speaks of four remarkable labyrinths; (λαβύρινθος, α λάβρος, *fovea*, vel a λαβεῖν et ῥινᾶν, *quod prehendendo decipiat*, vel quasi λαβίνθυρος α λαβεῖν θύρας, *quod varia ab ingressu aperiuntur, et quasi prehenduntur ostia, nec tamen invenitur exitus*) the first and most cele-

Sorte tori gaudens, 'quem flebam rustica,' dixit,
'Utiliter nobis perfidus ille fuit.'
Interea Liber depexus crinibus Indos

brated was the Egyptian, in Heliopolis, of which the pillars in front were made of Parian marble, and the rest of porphyry. The next was the Cretan, in the city Gortyna, built at the command of Minos by Dædalus, who modelled it from the Egyptian; however, though more intricate, it was not within a hundred times as large. The third is the Lemnian, remarkable for the beauty of its columns, of which it had a hundred and fifty. The last was the Italian, which Porsena, king of Etruria, built as a sepulchre for himself.

461. *Sorte tori gaudens.* Exulting in the good fortune of her marriage, sc. with Bacchus. *Quem flebam rustica.* Whom I foolishly deplored. *Quid fles at rustica.* Al. *Quid flebas rustica.* Heins.

463. *Liber.* Bacchus, so called *a liberando*, because he fought for the freedom of Bœotia, or because he sets the mind free from the effects of care, or from λύειν βαρῆ, *curæ pondera solvere.* The genealogies of Bacchus are various. According to some, he was the son of Jupiter and Semele, others make Liber and Libera the son and daughter of Ceres. Orpheus, in one of his hymns, describes him as the son of Jupiter and Proserpine, and in another, as the son of the Egyptian Isis. The poets in general adopt the first of these opinions. Semele was the daughter of Cadmus, and of such singular beauty, that she attracted the attention of Jupiter. Having bound him, at the instigation of Juno, by an oath, to accede to her wishes, she demanded that he should appear in his celestial majesty, and was consumed in consequence, being unable to endure the splendour. Her child, of which she had been eight months pregnant, was placed in the thigh of Jove until the suitable time for his birth arrived. Some say that he was saved from the flames by Dirce, a nymph of Achelous. *Depexus crinibus.*— With his hair trimmed; this may allude, either to his youth or his effeminacy; 'tibi enim inconsumpta juventa est: Tu puer æternus, tu formosissimus alto Conspiceris cœlo, tibi, cum sine cornibus adstas, Virgineum caput est.' *Ovid. Metam.* iv. 15; and *Euripides in Bacch.* Τὸν θηλύμορφον ξένον, ὃς εἰσφέρει νόσον Καινὴν γυναιξὶ; &c. or it may refer merely to the beauty of his hair, as; 'Et dignos Baccho, dignos et Apolline crines. *Met.* iii. 421. *Indos vincit.* Of all the expeditions of Bacchus, that into the east is the most celebrated. His army consisted of men and women, all inspired with divine fury, and armed with thyrsi, cymbals, &c. His conquests were unstained by bloodshed; he was received as a benefactor, for the instructions which he freely gave the people in the use of the vine, in tilling the earth, and in making honey. He was accompanied by Silenus and Lusus, from whom Lusitania is said to have received its name; and when he had subdued India and Iberia, he made Pan the governor of the latter, who called it Pania, afterwards Hispania. So Sesoth. de reb. Iber. His conquests in the east extended to the Ganges; 'Oriens tibi victus, adusque Decolor extremo qua tingitur India

Vincit, et Eoo dives ab orbe venit.
Inter captivas facie præstante puellas
Grata nimis Baccho filia regis erat.
Flebat amans conjux, spatiataque littore curvo
Edidit incultis talia verba comis:
'En iterum similes, fluctus, audite querelas;
'En iterum lachrymas accipe, arena, meas.
'Dicebam, memini. "Perjure et perfide Theseu!"
'Ille abiit: eadem crimina Bacchus habet.
'Nunc quoque, 'Nulla viro,' clamabo, 'fœmina credat:'
'Nomine mutato causa relata mea est.
'O utinam mea sors, quâ primùm cœperat, îsset;
'Jamque ego præsenti tempore nulla forem!
'Quìd me desertis perituram, Liber, arenis
'Servabas? potui dedoluisse semel.
'Bacche levis, leviorque tuis, quæ tempora cingunt,

Gange. *Metam.* iv. 19, where he erected two pillars as impassable bounds, like those erected by Hercules in the west; 'Αμφοῖν δὲ στηλαι συντέρμονες, εἴκελα δ' ὅπλα. *Dionys.*

467. *Spatiataque littore curvo.* Wandering on the winding shore.

469. *En iterum fluctus, &c.* Lo! hear ye waves again a like complaint; Lo! sandy shore, receive again my tears. *Similes.* Such as she had uttered on her being deserted by Theseus.

471. *Dicebam, &c.* I remember, I was wont to say, Perjured and faithless Theseus!

474. *Nomine mutato.* Bacchus instead of Theseus. *Relata. Novata.* Zulich.

477. *Desertis arenis.* Of Chios, or, according to others, of Dia, an island in the Cretic Sea, now Standia, from Gr. ἐις τὰν Δίαν.

478. *Dedoluisse.* Once I could *have ceased to grieve;* sc. had she died when deserted by Theseus. Of this sense of *de* in compositions, there are frequent examples; 'Optimus ille fuit vindex lædentia pectus Vincula qui rupit dedoluitque semel.' *Ovid de remed. Amor.* 293, and Virgil, *Æneid* x. 809. 'Æneas nubem belli, dum detonet, omnem Sustinet;' h. e. impetum pugnantium sustinet, donec deferveat. *Forcel.*

479. *Leviorque tuis frondibus.* Lighter, more easily unsettled, than the vine leaves with which he was crowned; whence Virgil; 'Foliis tantum ne carmina manda, Ne turbata volent rapidis ludibria ventis.' *Æneid* vi. 74, and Coleridge;

'There is not wind enough in the air
To move away the ringlet curl
From the lovely lady's cheek—
There is not wind enough to twirl
The one red leaf, the last of its clan,
That dances as often as dance it can,
Hanging so light and hanging so high,
On the topmost twig that looks up at the sky.'

CHRISTABEL. PART I.

Compare *Horat. Od.* iii. 9, 22. 'Quanquam sidere pulchrior Ille est, tu levior cortice, et improbo Iracundior Adria.'

'Frondibus; in lachrymas cognite, Bacche, meas;
'Heu! ubi pacta fides? ubi, quæ jurare solebas?
'Me miseram, quoties hæc ego verba loquor!
'Thesea culpabas, fallacemque ipse vocabas;
'Judicio peccas turpiùs ipse tuo.
'Ne sciat hoc quisquam, tacitisque doloribus urar;
'Ne toties falli digna fuisse puter.
'Præcipue cupiam celari Thesea; ne te
'Consortem culpæ gaudeat esse suæ.
'At, puto, præposita est fuscæ mihi candida pellex.
'Eveniat nostris hostibus ille color.
'Quid tamen hoc refert, vitio si gratior ipso est?
'Quid facis? amplexus inquinat illa tuos.
'Bacche, fidem præsta; nec præfer amoribus ullam
'Conjugis, assuetæ semper amare virum.
'Ceperunt matrem formosi cornua tauri:
'Me tua: at hic laudi est, ille pudendus amor.

480. *In lachrimas cognite meas.* 'Known to my grief;' an idiom in modern use.

481. *Heu! ubi pacta fides?* Compare the lament of Dido, for the perfidy of Æneas. *Æneid*, iv. 305 et seq. and 365 et seq.

482. *Verba loquor.* *Sera queror.* Heins.

484. *Judicio, &c.* The crime of Bacchus was more aggravated from his having condemned the treachery of Theseus.

485. *Hoc.* Sc. Her abandonment by Bacchus.

489. *Fuscæ mihi candida pellex.* Ironical; as India was not likely to furnish Bacchus with a *candida pellex,*

490. *Ille color.* sc. *pellicis.*

491. *Vitio si gratior ipso est.* If it is the more agreeable, from its very defect, i.e. if the complexion is more pleasing from its blackness.

492. *Inquinat.* Contaminates; from Gr. ἐγκοινόω, *id.*

493. *Fidem præsta.* Adhere to your fidelity.

495. *Ceperunt matrem,* &c. Neptune presented Minos with a bull, on condition that it should be sacrificed at his altar; Minos refused, on account of its singular beauty; and Neptune revenged himself in consequence, by inspiring Pasiphaë, the mother of Ariadne, with an unnatural passion for the animal, of which the Minotaur was the monstrous fruit. According to some mythologies, Pasiphaë intrigued with an officer of her household, Taurus, and became the parent of twins, Minos and Taurus, whence the fable of the Minotaur.

496. *Me tua.* sc. *cornua ceperunt.* The Latin writers, following the Greek, represented Bacchus as having horns; 'Bacche, veni, dulcisque tuis e cornibus uva pendeat;' *Tibull. Eleg.* i. 1, 3. 'Te vidit insons Cerberus aureo cornu decorum;' *Horat. Od.* ii. 19, 29; either because wiue 'addit cornua pauperi.' *Od.* iii. 21, 18, or because excess of wine produces contention and strife; *Fest.* *At hic laudi, &c.* The latter was to be commended and the former to be condemned.

'Ne noceat, quod amo: neque enim tibi, Bacche, nocebat,
'Quod flammas nobis fassus es ipse tuas.
'Nec, quod nos uris, mirum facis. Ortus in igne
'Diceris, et patria raptus ab igne manu.
'Illa ego sum, cui tu solitus promittere cœlum.
'Heu mihi, pro cœlo qualia dona fero!'
Dixerat: audibat jamdudum verba querentis
Liber, ut a tergo forte secutus erat.
Occupat amplexu, lachrimasque per oscula siccat:
Et, pariter, cœli summa petamus, ait.
Tu mihi juncta toro, mihi juncta vocabula sumes:
Jam tibi mutatæ Libera nomen erit.
Sintque tuæ tecum faciam monumenta coronæ;
Vulcanus Veneri quam dedit, illa tibi.
Dicta facit: gemmasque novem transformat in ignes,
Aurea per stellas nunc micat illa novem.

TERT. ID. MART. EQUIRIA JUXTA TIBERIM.

Sex ubi sustulerit, totidem demerserit ordes,
Purpureum rapido qui vehit axe diem;
Altera gramineo spectabis Equiria campo,
Quem Tiberis curvis in latus urget aquis.
Qui tamen ejecta si forte tenebitur unda
Cœlius accipiet pulverulentus equos.

499. *Nos uris.* An equivoque; *urere* admitting of being applied in a mental or material sense. *Ortus in igne.* In allusion to the manner of his mother's death.

507. *Juncta vocabula.* sc. Liber and Libera.

508. *Mutatæ.* Changed to a constellation. *Libera.* See supr. n. 463. This name properly belonged to Proserpine.

509. *Sintque tuæ.* 'I shall take care that the memorial of your crown shall be with you, which Vulcan gave to Venus, she to you.' This was the Corona septentrionalis or Gnosia, lying towards the north between Bootes and Hercules.

511. *Gemmasque.* Changes the jewels to nine stars.

513. *Sex ubi, &c.* When he who wafts upon his nimble car the blushing day shall have completed six risings and as many settings of his orb; h. e. the sixth day from the viii. Id. Mart, included, is the iii. Id. Mart. March 13th, upon which day the Equiria, see *Fast.* ii. n. 743, were celebrated a second time, for what reason, does not appear. Some say, but without sufficient authority, that the first were held for the purification of the 'Equitatus,' and the second for the filling up of their proper number in case of any vacancies by deaths, &c.

518. *Cœlius.* Called originally Querquetulanus, *quod multo quercu esset consitus.* It was subsequently called after Cœles Vibenna, or Cœlus Vibennius, an

ID. MART. ANNÆ PERENNÆ FESTUM.

Idibus est Annæ festum geniale Perennæ,
Haud procul a ripis, advena Thybri, tuis.
Plebs venit, ac virides passim disjecta per herbas
Potat, et accumbit cum pare quisque sua.
Sub Jove pars durat: pauci tentoria ponunt:
Sunt, quibus e ramis frondea facta casa est:
Pars ibi pro rigidis calamos statuere columnis:
Desuper extentas imposuere togas.
Sole tamen vinoque calent, annosque precantur,
Quot sumant cyathos; ad numerumque bibunt.
Invenies illic, qui Nestoris ebibat annos:

Etrurian general, who assisted Romulus against the Sabines, and received this hill for a settlement, in recompense. See *Fast.* ii. n. 739.

519. *Idibus.* On the ides; March 15th. *Annæ Perennæ.* Anna, the daughter of Belus, and sister of Dido, upon the death of the latter, and the occupation of Carthage by Iarbas king of the Getuli, flying from her native country, took refuge with Battus, king of Melite. She was forced to leave this retreat, in consequence of the threats of her brother Pygmalion, and in her wanderings, chanced to reach the Laurentian shores, where she was kindly received by Æneas. Her sister Dido appeared to her in a dream, and warning her against the jealousy of Lavinia, who was already plotting her destruction, suggested the river Numicus as her only resource, ' Huc rapias, germana, viam tutosque receptus. Te sacra excipient hilares in flumina Nymphæ, Æternumque Italis numen celebrabere in oris.' *Sil. Ital.* viii. 182. Her story in detail is given in the text. For *Perenna,* see infr. 656. *Festum geniale.* The convivial festival.

520. *Haud procul a ripis.* At a place called Annæ Perennæ nemus, between the confluence of the Tiber and Anio and the Milvian bridge. *Advena.* Because the Tiber rises in Etruria. *Et accumbit. Et accumbunt.* Heins. *Cum pare sua.* With his wife.

524. *Quibus, &c.* Whose leafy dwelling is built up with boughs.

525. *Rigidis. Phrygiis.* Al.

527. *Sole tamen.* Notwithstanding the shade they had formed by extending their cloaks upon the upright reeds, and reclining beneath them. *Annosque precantur.* They implore so many years additional to their existence as they empty cups. *Ad numerumque bibunt.* Drink by reckoning, ' Quincunces et sex cyathos bessemque bibamus.' *Martial. Epigr.* ii. 36, ' tribus aut novem Miscentur cyathis pocula commodis.' *Horat. Od.* iii. 19.

529. *Invenies illic.* ' You will find a man there to drink off the years of Nestor.' He was the son of Neleus and Cloris, and king of Pylus in Elis. In early life he engaged in a war with the Epeans, a people of Peloponnesus in Achaia, and assisted Pirithous against the Centaurs. Finally, in his old age, he accompanied the Grecian chiefs to Troy. He is stated by the poets to have been

Quæ sit per calices facta Sibylla suos.
Illic et cantant, quidquid didicere theatris;
Et jactant faciles ad sua verba manus:

beyond his two hundredth year at this period; however they erred in ascribing a hundred years instead of thirty, to a γενεα, or generation, so that his existence may be limited to ninety. Still the *ebibat annos* of the text, a cup for every year, must be received with some suspicion of its possibility.

530. *Quæ sit per calices.* A woman who by the number of her cups equalled the years of the Sibyl. Several Sibyllæ are enumerated by the ancient writers; Plato mentions one, Ælian four, Pliny three, and Varro ten. The most celebrated Sibyl, the same alluded to in the text, belonged to Cumæ in Italy; and has been variously named, Herophile, Daphne, Manto, Deiphobe, &c.; but Erythrea is the name by which she was best known. Apollo is said to have been enamoured of her, and to have offered her any boon she might require; she took up a handful of sand, and wished to live as many years as her hand held grains. Her request was granted, but she forgot, as occurred in the case of Tithonus, to add the enjoyments of life, health, &c. She accordingly became aged and decrepid. Seven hundred years of her life had elapsed at the time when she descended with Æneas to the infernal regions, and six hundred more remained to be fulfilled, after which she became a mere atom, and scarcely discernible but by her voice; ‘Usque adeo mutata ferar; nullique videnda, Voce tamen noscar; vocem mihi fata relinquent.’ *Ovid. Metam.* xiv. 152. The Cumæan Sibyl, Erythræ, so called, from Erythræ in Ionia, is said to have been born in Cuma or Cyme, a celebrated city of Æolia, built by Pelops on his return from Greece; and is to be distinguished from the Sibylla Cumana, who belonged to Cumæ, which is also called Cyme, after Strabo, by Silius Italicus and Statius, an ancient town of Campania, built by a colony of Chalcidians and Cumæans according to some, but its origin is ascribed by the poets to the former alone. This latter was the Sibyl who offered the nine books to Tarquinius Priscus, or according to others, Superbus, for three hundred pieces of gold; he refused her twice, and each time she burned three, he then purchased the three remaining for the original sum. According to Pliny, xiii. 13. there were but three altogether, of which she burned two. The remainder was preserved with the greatest veneration in the Capitol, in a stone chest which was deposited in a subterranean cell. Two men were appointed by Tarquin, called *Duumviri sacrorum* for consulting and explaining the Sibylline books, which they opened and interpreted only on great emergencies. They are said to have been burned by Stilicho, a celebrated general under Theodosius the Great, when he rebelled against his successor Honorius; ‘Ne tu tum patriis sævires proditor armis, Sancta Sibyllinæ fata cremavit opis.’ *Rutil.* ii. 51.

532. *Et jactant, &c.* And move their pliant hands in time to what they sing. So Lucretius; ‘Brachiaque in numerum jactare, et cætera membra.’ ix. 771.

Et ducunt posito duras cratere choreas,
  Multaque diffusis saltat amica comis.
Cum redeunt, titubant; et sunt spectacula vulgo:
  Et fortunatos obvia turba vocant.
Occurri nuper: visa est mihi digna relatu
  Pompa: senem potum pota trahebat anus.
Quæ tamen hæc dea sit, quoniam rumoribus errant,
  Fabula proposito nulla tacenda meo.
Arserat Æneæ Dido miserabilis igne:
  Arserat exstructis in sua fata rogis.
Compositusque cinis, tumulique in marmore carmen
  Hoc breve, quod moriens ipsa reliquit, erat:
Præbuit Ænea et causam mortis et ensem:
  Ipsa sua Dido concidit usa manu.
Protinus invadunt Numidæ sine vindice regnum;
  Et potitur capta Maurus, Iarba domo.
Seque memor spretum, Thalamis tamen, inquit, Elissæ
  En ego, quem toties repulit illa, fruor.
Diffugiunt Tyrii, quo quemque agit error; ut olim

538. *Posito cratere.* The bowl being laid aside. *Duras choreas.* The uncouth choirs: *duras*, is here opposed to *faciles*, supr. as the result of their excess in drinking, whence also *Multaque*, &c. ‘And many a fair one dances with dishevelled hair.’

542. *Digna relatu pompa.* Heinsius conjectures that some lines are wanting here to complete the account of the procession, which it is not likely that the poet would have omitted, from the nature of the subject he had to treat.

544. *Dea.* Anna Perenna. *Quoniam rumoribus errant.* Since they vary in their accounts.

545. *Fabula.* The story is by no means to be passed over in my design.

546. *Arserat Æneæ.* Compare *Virg. Æneid.* iv. 504, and *Heroid. Ep.* vii. where, *in fin*, the distich *Præbuit*, &c. infr. occurs.

548. *Tumulique in marmore.* The *tumulus*, or mound of earth, was heaped over the vessel containing the ashes, and on this was placed the *marmor*, Gr. στήλη, on which was inscribed the epitaph, &c. of the deceased.

552. *Numidæ.* The Africans, Moors and Getulians, under the conduct of their sovereign, Iarbas, the rejected suitor of Dido, attacked Carthage immediately after her death, by which it was left defenceless, *sine vindice.*

554. *Elissæ.* According to Servius, *in Æneid*, i. 344, this was her real name; she was called Dido after her decease, which in the Punic tongue is synonimous with *virago*, in compliment to the courage which she evinced in her self-destruction, whereby she avoided the violence with which she was menaced after the treacherous flight of Æneas. ‘Quid moror? an mea Pygmalion dum mœnia frater, Destruat, aut captam ducat Gætulus Iarbas. Others explain Dido to mean πλανήτης, a wanderer.

556. *Ut olim amisso rege, &c.* So Virgil; ‘Præterea regem non

Amisso dubiæ rege vagantur apes.
Tertia nudandas acceperat area messes,
Inque cavos ierant tertia musta lacus ;
Pellitur Anna domo : lachrimansque sororia linquit
Mœnia. Germanæ justa dat ante suæ.
Mista bibunt molles lachrimis unguenta favillæ;
Vertice libatas accipiuntque comas.
Terque, Vale, dixit: cineres ter ad ora relatos
Pressit, et est illis visa subesse soror.
Nacta ratem comitemque fugæ, pede labitur æquo,
Mœnia respiciens, dulce sororis opus.
Fertilis est Melite, sterili vicina Cosyræ
Insula, quam Libyci verberat unda freti.
Hanc petit, hospitio regis confisa vetusto.

sic Ægyptus, et ingens Lydia, nec populi Parthorum, aut Medus Hydaspes observant. Rege incolumi mens omnibus una est : Amisso rupere fidem ; constructaque mella Diripuere ipsæ, et crates solvere favorum.' *Georg.* iv. 210.

558. *Tertia, &c.* ' Thrice had the floor received the harvest to be threshed, and thrice the must was stored in the deep casks ;' a periphrasis for three years, the interval between the death of Dido and the expulsion of her sister. *Mustum*, signifies new wine, before it was fermented ; how it is made to express any given time may be explained from Cato, *R.R.* c. 120, ' Mustum si voles totum annum habere, in amphoram mustum indito, et corticem oppicato, demittito in piscinam, (a large vessel for holding water) post xxx. diem eximito: totum annum mustum erit,' and *Ovid. Metam.* xiv. 146, ' Tercentum messes, tercentum musta videre ;' h. e. tercent, æstates, totidem autumnos, uno verbo, tercent. annos, *metalepsis. Forcel.*

559. *Lacus.* Translate dicitur de vase amplo, in quo mustum prelo, vel pedibus expressum recipitur ; a vat or large cask, into which new wine or oil was pressed. *Forcel. Fast.* iv. 854. This noting of the flight of years by the recurrence of their customary occupations and effects, has been adopted by poets, and not unfrequently by orators, in all ages, as calculated to impress the mind more deeply by supplying it with a series of sensible and successive images, than by the expression of a mere interval of time, which is too apt to be disregarded, when unaccompanied by some brief check, as it were, upon the rapid train of thought.

563. *Vertice libatas comas.* It was customary for the relations of the deceased to throw upon the funeral pile handfuls of hair, along with the perfumes, &c. *Vertice libatas.* Offered from the head.

568. *Melite.* An island in the Lybian sea, between Sicily and Africa, but nearer to the former and allotted to it by the Romans ; now Malta. *Cosyræ.* Called also Cosura, a small, barren island, also between Sicily and Africa, not more than six or seven leagues in length.

Hospes opum dives rex ibi Battus erat.
Qui postquam didicit casus utriusque sororis.
Hæc, inquit tellus quantulacunque tua est.
Et tamen hospitii servasset ad ultima munus;
Sed timuit magnas Pygmalionis opes.
Signa recensuerat bis sol sua: tertius ibat
Annus, et exsulibus terra petenda nova est.
Frater adest, belloque petit. Rex arma perosus,
Nos sumus imbelles, tu fuge sospes, ait.
Jussa fugit, ventoque ratem committit et undis.
Asperior quovis æquore frater erat.
Est prope piscosos lapidosi Crathidis amnes
Purus ager: Cameren incola turba vocant.
Illuc cursus erat. Nec longius abfuit inde,
Quam quantum novies mittere funda potest.
Vela cadunt primo, et dubia librantur ab aura.
Findite remigio, navita dixit, aquas.

571. *Battus.* A sovereign remarkable for his mildness; 'Mitis Battus, lachrymasque dedisse, Casibus humanis facilis,' *Sil. Ital.* viii. 58, the son of Polymnestus and Phronime; his real name was Aristoteles, but he received that of Battus in consequence of a hesitation in his speech. He is confounded by some of the poets with Battus, a Lacedemonian, who built the town of Cyrene, B.C. 630, with a colony from the island of Thera, whereas Dido fled from Phœnicia, upon the murder of her husband, about 953 years B.C.; between which time and that of her death, there was but an inconsiderable interval, so that they cannot be identified.

575. *Pygmalionis.* King of Tyre, son of Belus, and brother of Dido; remarkable for his cruelty and avarice. He murdered his sister's husband, Sichæus, priest of Hercules, privately in the temple, in order to obtain his wealth; of which Dido having been certified in a dream, fled, and took with her the riches which Pygmalion had vainly sought.

576. *Signa.* The sun had twice reviewed his signs; i.e. two years had passed, the sun having twice traversed the Zodiac, since she had left Carthage.

578. *Frater.* Pygmalion.

581. *Asperior quovis, &c.* So Lear;

'Rumble thy belly full! spit fire! spout rain!
Nor rain, wind, thunder, fire, are my daughters:
I tax you not, you elements, with unkindness,
I never gave you kingdoms, call'd you children,
You owe me no subscription.'
SHAKSPEARE

582. *Crathidis.* A river of Calabria, now Crate or Gratti, which waters Consentia, the capital of the Bruttii, now Cozenza, and is discharged into the Sinus Tarentinus; called *Lapidosus*, because it rose in the Appenines.

583. *Purus.* Free from trees. 'Purus ab arboribus spectabilis undique campus.' *Metam.* iii. 709. 'Purus et patens campus.' *Liv.* xxiv. 14.

586. *Dubia librantur ab aura.* Flutter in the uncertain breeze.

Dumque parant torto subducere carbasa lino,
  Percutitur rapido puppis adunca Noto:
Inque patens æquor, frustra pugnante magistro,
  Fertur: et ex oculis visa refugit humus.
Assiliunt fluctus, imoque a gurgite pontus
  Vertitur, et canas alveus haurit aquas.
Vincitur ars vento: nec jam moderator habenis
  Utitur; at votis hic quoque poscit opem.
Jactatur tumidas exsul Phœnissa per undas;
  Humidaque opposita lumina veste tegit.
Tum primum Dido felix est dicta sorori,
  Et quæcunque aliquam corpore pressit humum.
Figitur ad Laurens ingenti flamine littus
  Puppis: et, expositis omnibus, hausta perit.
Jam pius Æneas regno nataque Latini
  Auctus erat, populos miscueratque duos.
Littore dotali, solo comitatus Achate,
  Secretum nudo dum pede carpit iter,
Adspicit errantem, nec credere sustinet Annam
  Esse. Quid in Latios illa veniret agros?
Dum secum Æneas: Anna est, exclamat Achates.
  Ad nomen vultus sustulit illa suos.
Quo fugiat? quid agat? quos terræ quærat hiatus?
  Ante oculos miseræ fata sororis erant.
Sensit, et alloquitur trepidam Cythereïus heros.
  Flet tamen admonitu mortis, Elissa, tuæ.
Anna, per hanc juro, quam quondam audire solebas
  Tellurem fato prosperiore dari;

588. *Subducere carbasa.* To strike sail. *Torto lino.* The rope by which the sail was managed.

593. *Canas alveus haurit aquas.* h.e. navis accipit in se insilientes turbati maris undas. *Forcel. Haurio*, from Gr. ἀρύω, to draw.

597. *Lumina tegit.* As if to shut out the sight of danger.

599. *Aliquam humum.* In opposition to *tumidas undas*, supr.

601. *Expositis omnibus.* All having disembarked. 'Socios de puppibus altis Pontibus exponit.' *Virg. Æneid*, x. 287. *Hausta perit.* Sinks, swallowed up.

602. *Jam regno auctus.* 'Jam regni compos.' *Sil. Ital.* viii. 72. *Nataque Latini.* Lavinia.

603. *Populos duos.* Trojan and Latin.

604. *Dotali.* Received as Lavinia's dower.

608. *Anna est. Anna en*, Heins.

610. *Quo fugiat.* In order to avoid the presence of the betrayer and deserter of her deceased sister.

612. *Cythereïus heros.* So called from Cythera, now Cerigo, an island on the coast of Laconia in Peloponnesus, sacred to Venus.

Perque deos comites, hac nuper sede locatos;
  Sæpe meas illos increpuisse moras.
Nec timui de morte tamen: metus abfuit iste.
  Hei mihi! credibili fortior illa fuit.
Ne refer. Adspexi non illo pectore digna
  Vulnera, Tartereas ausus adire domos.
At tu, seu ratio te nostris appulit oris,
  Sive deus; regni commoda carpe mei.
Multa tibi memores, nil non debemus Elissæ.
  Nomine grata tuo, grata sororis, eris.
Talia dicenti, neque enim spes altera restat,
  Credidit, errores exposuitque suos.
Utque domum intravit Tyrios induta paratus;
  Incipit Æneas; cætera turba silet;
Hanc tibi cur tradam, pia causa, Lavinia conjux,
  Est mihi: consumpsi naufragus hujus opes.
Orta Tyro, regnum Libyca possedit in ora:
  Quam precor ut caræ more sororis ames.
Omnia promittit, falsumque Lavinia vulnus
  Mente premit tacita, dissimulatque fremens.
Donaque cum videat præter sua lumina ferri
  Multa palam; mitti clam quoque multa putat.
Non tamen exactum, quid agat. Furialiter odit;
  Et parat insidias, et cupit ulta mori.
Nox erat: ante torum visa est adstare sororis
  Squalenti Dido sanguinolenta coma;
Et fuge, ne dubita, mœstum, fuge, dicere, tectum.
  Sub verbum querulas impulit aura fores.

617. *Meas illos increpuisse moras.* See *Virg. Æneid*, iv. 345, et seq.

620. *Ne refer.* Remind me not. *Adspexi.* See *Virg. Æneid*, vi. 450.

622. *Seu ratio, Sive Deus.* Whether design or the Deity.

624. *Multa tibi, &c.* 'Grateful, we owe much to you, every thing to Elissa; you shall be welcome for your own, welcome for your sister's sake.'

628. *Tyrios induta paratus.* Clothed in her Tyrian attire; a robe of purple and gold.

630. *Pia causa.* 'A righteous cause.' The pious Æneas, however, does not descend to particulars.

634. *Falsumque vulnus.* The wound of unbelief; because she doubted his truth.

638. *Non tamen exactum.* 'It is not certain what she is to do; she madly hates, and plans her secret snare, and wishes, when revenged, to die.'

642. *Et fuge, &c.* *Heu fuge, ne dubita, funestum, ait, heu fuge tectum.* Heins.

643. *Sub verbum.* Just at the word, the breeze shook the creaking door.

Exsilit; et velox humili super arva fenestra
Se jacit. Audacem fecerat ipse timor.
Quaque metu rapitur, tunica velata recincta,
Currit, ut auditis territa dama lupis.
Corniger hanc cupidis rapuisse Numicius undis
Creditur, et stagnis occuluisse suis.
Sidonis interea magno clamore per agros
Quæritur. Apparent signa notæque pedum.
Ventum erat ad ripas: inerant vestigia ripis.
Sustinuit tacitas conscius amnis aquas.
Ipsa loqui visa est, Placidi sum Nympha Numicî:
Amne perenne latens Anna Perenna vocor.
Protinus erratis læti vescuntur in agris;
Et celebrant largo seque diemque mero,
Sunt quibus hæc Luna est, quia mensibus impleat annum:
Pars Themin, Inachiam pars putat esse bovem.

644. *Humili, &c.* From her low window springs upon the plain.

645. *Tunica recincta.* With her robe untied; expressive of the haste with which she fled. The phrase is used in a similar sense, *Ovid. Amor.* i. 5, 9, and *Heroid. Ep.* 2, 116, 'Castaque fallaci zona recincta manu.' It may be explained also by *succincta*, girt, tucked up, to contribute to her speed, but the former is the more correct interpretation.

647. *Dama.* From Gr. δεῖμα. *metus*, th. δείδω. It is used as masculine by Virgil, Georg iii. 539, 'timidi damæ, cervique fugaces,' to avoid, says Servius, an ὁμοιοτέλευτον.

648. *Corniger.* An epithet applied in common, by Greek and Latin writers, to rivers, from the noise and strength of their waters, the winding of their currents, &c. *Numicius*, a river in Latium.

650. *Sidonis—idis.* The Sidonian, Anna.

653. *Sustinuit tacitas aquas.* Stilled its silent waters. *Tenues.* Zulich.

655. *Amne perenne.* In a perennial river; whence it would appear she was called, according to the poet, Anna Perenna. A more probable etymology may be collected from vs. 145—6, and 532, supr. and the form of supplication adopted at her festival. 'Ut annare et perennare commode liceret;' *Macrob. Saturn.* i. 12; 'that it might be allowed them to pass happily the whole year round.'

656. *Erratis in agris.* In the fields that had formerly been traversed in the search for Anna, or which they traversed in imitation and remembrance of those who sought her.

657. *Et celebrant.* And they do honour to themselves and to the day, by a profusion of wine, as supr. 533.

658. *Sunt quibus, &c.* And was confounded sometimes with Luna, because the latter was also *perennis, quia mensibus, &c.* continuing the whole year round.

659. *Themin.* According to Hyginus, the daughter of Æther or Jupiter, and Terra, and the goddess who instructed mankind in the established principles of piety and justice, τὰ τεθειμένα;

Invenies, qui te Nymphen Atlantida dicant;
Teque Jovi primos, Anna, dedisse cibos.
Hæc quoque, quam referam, nostras pervenit ad auras
Fama: nec a vera dissidet illa fide.
Plebs vetus, et nullis etiamnum tuta Tribunis,

she had a temple and an oracle in Bœotia near the Cephisus, and from her Deucalion received the counsel by which he repeopled the earth after the deluge. *Themin* is the Greek accus. as *Nymphen*, infr. *Inachiam bovem.* Io, daughter of Inachus, king of the Argives, and priestess of Juno, was changed into a heifer by Jupiter, whose affections she had gained, in order that she might be enabled to elude the jealousy of his wife. She could not however, escape the vigilance or the vengeance of Juno, and after severe persecution, and many wanderings, she arrived in Egypt, where she prayed to Jupiter to restore her to her original form. Afterwards she married Osiris, king of Egypt, and treated her subjects with such lenity, that she received divine honours after her decease, under the name of Isis.

660. *Nymphen Atlantida.* Some identified her with a nymph, one of the daughters of Atlas, said to have attended Jove in his infancy.

662. *Hæc quoque.* The poet assigns another reason for the celebration of the festival in honour of Anna Perenna.

664. *Nullis etiamnum tuta Tribunis.* The disputes between the Patricians and Plebeians, on account of the persecution and bondage to which the latter were subjected from their insolvency, 'propter nexos ob æs alienum,' *Liv.* i. 23, led to their subsequent secession from Rome, at the instigation of Sicinius, to Mons Sacer, three miles distant from the city, A.U. 250. Before they could be prevailed on to return, they agreed for a remission of debts for such as were unable to pay; liberty for those who had been enslaved by their creditors, *nexi;* and that they should be allowed to appoint magistrates of their own, to protect their rights, whose persons should be inviolable, *sacrosancti; Liv.* iii. 33, 65; *Dionys.* vi. 89; they were called Tribunes, either from *Tribunus,* the commander of a tribe, so called by Romulus, φυλαρχος vel τριτυαρχος, *Dionys.* ii. 7, or because they were elected *tribuum suffragio, Forcel.* or according to Varro, because they were chosen from amongst the military tribunes. In the nature and duties of their office, they resembled the Spartan Ephori. Their great power consisted in the negative voice, *intercessio,* which they were privileged to exercise upon the proceedings of the senate and magistrates, whose laws, decrees, &c. were valueless, unless stamped with the T, the token of the Tribunes' sanction. They were at first two in number, created at the Curiata Comitia, who chose, according to Livy, ii. 33, three colleagues. They were elected for the first time at the Comitia Tributa, A.U. 283; and A.U. 297, ten were created, *Liv.* iii. 30, two from each class, to which number they subsequently adhered. The first encroachment upon their almost unlimited power. was made by L. Sylla, who was indignant at their having espous-

Fugit; et in Sacri vertice montis erat.
Jam quoque, quem secum tulerant, defecerat illos
Victus, et humanis usibus apta Ceres.
Orta suburbanis quædam fuit Anna Bovillis
Pauper, sed multæ sedulitatis, anus.
Illa, levi mitra canos redimita capillos,
Fingebat tremula rustica liba manu.
Atque ita per populum fumantia mane solebat
Dividere. Hæc populo copia grata fuit.
Pace domi facta signum posuere Perennæ,
Quod sibi defectis illa tulisset opem.

ed the cause of C. Marius in the civil wars; he deprived them of every privilege except that of intercession. After Sylla's death, their authority was fully restored, but only to be abused; for they became the mere venal instruments of the ambitious and the turbulent. Julius Cæsar found them eminently serviceable in promoting his designs while in progress, but when he had attained his object, he reduced them to a mere name, and deprived them of their office at will; 'potestate privavit,' *Suet. Jul.* 78. Augustus managed to have the tribunitian power solely vested in himself, and made ample use of all the advantages which it had at any time possessed. It empowered him to convene the senate; assemble the people; decide upon all appeals, and rendered his person sacred and inviolable. Succeeding emperors continued to turn this power to good account, and although the tribunes were still elected, their influence was utterly gone; 'inanem umbram, et sine honore nomen.' *Plin. Ep.* i. 23. They were finally abolished altogether, along with some other ancient offices, by Constantine.

For the return of the people to the city, upon the quaint counsel of Menenius Agrippa, see *Liv.* ii. 32.

668. *Bovillis.* An old town of Latium, on the Appian way, so called, *a bove*, from an ox which escaped from an altar on the Alban Mount, where it was about to be sacrificed, and was caught upon the site of this town; or, according to others, from *hilæ*, i. e. *intestina*, because the ox had been first wounded by the knife of the priest, and fled as far as the town, with its entrails protruded, thence called *Bohillæ*, id. quod *Bovillæ, Non. Marcell.* 11; called *suburbanas*, merely from its vicinity to Rome, or probably to distinguish it from a town of the same name in Campania, near Sinuessa. It was not a town of any note, whence Persius; 'Accedo Bovillas, Clivumque ad Virbî.' *Sat.* vi. 55.

670. *Levi mitra.* With a light turban; Scaliger, *in Copam Virgilii*, says that the *mitra* was peculiar to old women, whence he infers that Copa should be classed amongst them; 'Copa Syrisca, caput Graia redimita mitella, &c. *Virg. Opusc. Copa*; see *Fast.* iv. 491. *Mitra*, from Gr. *μίτος*, *licium*, was a species of head-dress common to the Persians, Egyptians, &c.

674. *Perennæ.* Probably in sign of her being *perennis*, never failing, from the help she afforded them in their exigency, *sibi defectis*.

Præteriturus eram gladios in Principe fixos;
Cum sic a castis Vesta locuta focis:
Ne dubita meminisse: meus fuit ille Sacerdos.
Sacrilegæ telis me petiere manus.
Ipsa virum rapui, simulacraque nuda reliqui.
Quæ cecidit ferro, Cæsaris umbra fuit.
Ille quidem cœlo positus Jovis atria servat;
Et tenet in Magno templa dicata Foro.
At quîcunque nefas ausi, prohibente deorum
Numine, polluerant pontificale caput,
Morte jacent merita. Testes estote Philippi;

676. *Præteriturus eram* The poet was about to omit mentioning the assassination of Cæsar on the ides of March, when he was reminded by Vesta.

678. *Meus fuit ille sacerdos.* By virtue of his having been Pontifex Maximus, on whom it was particularly incumbent to take charge of the sacred rites of Vesta; supr. N. 144. in med. and 415.

679. *Me petiere.* Aimed at me; because they disregarded the sanctity of her priest.

680. *Simulacraque nuda* His mere semblance, or external form, because Cæsar himself was carried up to heaven by Vesta, *Ipsa virum rapui.*

682. *Atria servat.* *Servo* is used poetically to signify *to dwell in* or *inhabit,* as supr. and *Virg. Æneid,* vii. 52, ‘tantas servabat filia sedes.’ *Georg.* iv. 383, ‘Nymphæ, Centum quæ silvas et flumina servant.’

683. *Magno Foro.* The chief of all the Fora, called κατ' ἐξοχὴν, Romanum, Magnum, or Vetus; where three years after Cæsar's death, U. C. 712, a temple was consecrated to him.

684. *Nefas.* Because he was Pontif. Max. *Prohibente Deorum numine.* The death of Cæsar is said to have been preceded by strange and numerous prodigies. According to Strabo, a vast flame seemed to issue from the hand of a soldier's servant without doing him any mischief: when Cæsar was sacrificing, the victim was found to have no heart, which was believed to be sometimes wanting, (though it was known that an animal could not live without one, *Cic. Divin.* ii. 16,) and when such was the case, it was interpreted as an evil omen; whence the Haruspex Spurinna warned Cæsar ‘to beware the ides of March;’ extraordinary noises were heard in the night; strange birds flew into the forum, and lights, with armies engaged in battle, were seen in the air; thus commented upon by Casca:

‘Either there is a civil strife in heaven,
Or else the world, too saucy with the gods,
Incenses them to send destruction—
When these prodigies
Do so conjointly meet, let not men say,
These are their reasons—they are natural;
For, I believe, they are portentous things,
Upon the climate that they point upon.’
SHAKSP. JUL. CÆS.

The portents which are said to have immediately succeeded his decease, are detailed at length. *Georg.* i. 466.

686. *Morte jacent merita.* This alludes to Brutus and Cassius particularly; but it is said of the conspirators generally, that not

Et quorum sparsis ossibus albet humus.
Hoc opus, hæc pietas, hæc prima elementa fuerunt
Cæsaris; ulcisci justa per arma patrem.

DEC. SEPT. KAL. APR. SCORPIOS MEDIUS OCCIDIT.

Postera cum teneras Aurora refecerit herbas; 690
Scorpios a prima parte videndus erit.

DEC. SEXT. KAL. APR. LIBERALIA.

Tertia post Idus lux est celeberrima Baccho.

one of them survived Cæsar three years. *Philippi.* A city of Macedonia, on the confines of Thrace, at the foot of Mount Pangæus, and close to the Ægean sea. It was anciently called Datos, but having been fortified by Philip of Macedon, against the incursions of the Thracian barbarians, it received the name by which it is celebrated in history. It was here that Brutus and Cassius were defeated by Augustus and Antony, in consequence of which Cassius commanded one of his own freed men to dispatch him, and Brutus shortly after fell by his own hand.

688. *Prima elementa Cæsaris.* The earliest lesson of Augustus Cæsar.

690. *Postera aurora.* XVII. Kal. April. March 16th.

691. *Scorpios.* One of the twelve signs of the Zodiac, consisting of one and twenty stars, between Libra and Sagittarius; from its great size it was said to occupy the room of two signs, whence its claws *chelæ*, were confounded with Libra; 'Est locus in geminos ubi brachia contrahit ardens Scorpios, et cauda, flexisque utrinque lacertis, Porrigit in spatium signorum membra duorum.' *Ovid. Metam.* ii. 195. Some of the ancients, in consequence, did not acknowledge Libra at all, and reckoned, like the Chaldeans, but eleven signs in the Zodiac; the Chaldeans divided the ecliptic unequally, appointing twenty degrees to some of the signs, and forty to others; the Egyptians, who reckoned twelve signs, allotting thirty degrees to each. According to Hyginus, *Poet. Astron.* ii. 26, when Orion boasted of his prowess as a hunter, Tellus, indignant at his vaunting, sent a scorpion to sting him, in consequence of which he died. Jupiter raised the scorpion to the skies, as a lesson to the vain-glory of mankind; at the entreaty of Diana the same honour was bestowed upon Orion, on condition that he should set, in token of fear, when the scorpion rose. *A Prima parte.* The fore part will be visible, the rest having set.

692 *Tertia post Idus.* The commentators generally suppose the poet to have committed an error here, since it is certain that the festival of Minerva was held XIV. Kal. April, and as one day, XV. Kal. April, only, infr. 783, intervened between it and the Liberalia, the latter should take place XVI. Kal. April, which they reckon as the *second* day after the ides, and not as in the text, *Tertia,* &c. It is, however, not unu-

Bacche, fave vati, dum tua festa cano.
Nec referam Semelen: ad quam nisi fulmina secum
Jupiter afferret, parvus inermis eras:
Nec, puer ut posses maturo tempore nasci,
Expletum patrio corpore matris onus.
Sithonas, et Scythicos longum enumerare triumphos,
Et domitas gentes, turifer Inde, tuas.
Tu quoque Thebanæ mala præda tacebere matris:
Inque tuum Furiis acte, Lycurge, genu.
Ecce libet subitos pisces Tyrrhenaque monstra
Dicere. Sed non est carminis hujus opus.

sual with the poet to include the day from which he reckons, as for example, *Fast.* II. N. 449, by which the difficulty is cleared at once, the *tertia post idus* being explained as the XVI. Kal. April, March 17th.

694. *Semelen.* See supr. 449.

695. *Parvus inermis eras. Partus inermis eras.* Heins.

697. *Expletum.* Perfected.

698. *Sithonas.* A people of Thrace, subdued by Bacchus.

700. *Thebanæ mala præda matris.* Pentheus, king of Thebes, son of Echion, who was torn in pieces by his mother Agave, and her sisters Ino and Autonoe, for his contempt of the orgies of Bacchus, which he forbade his subjects, on pain of death, to celebrate. *Ovid. Metam.* iii.

701. *Lycurge.* Son of Dryas, king of Thrace; he denied the divinity of Bacchus, and banished him from his kingdom, for which he was punished by the gods with a fit of insanity, during which he put his wife and son to death, and cut off his own legs, mistaking them for vine-branches, whence *inque tuum acte genu.* He was murdered by his subjects, who were informed by an oracle that they should not taste any wine until Lycurgus was slain. Others say that he was torn in pieces by panthers, sacred to Bacchus, because he set out on his Indian expedition clothed in panthers' skins, on Rhodope, a mountain of Thrace. The Abbé Banier infers from this and similar fables, connected with Bacchus, which are detailed at length in the third and fourth books of the Metamorphoses, that the worship of this deity met with great opposition in Greece, and his ministers were obliged in consequence to work upon that material, which is scarcely ever found to fail the mischievous and designing, ignorance and superstition.

702. *Subitos pisces.* It is said that some Tuscan sailors found Bacchus one day asleep after a fit of drunkenness, and that they carried him on board their vessel to sell him as a slave. The god growing sober, and finding that they were not steering towards Naxos, where they promised to land him, transformed them into dolphins. According to Bochart, this fable arose from the wreck of a Tuscan merchantman off Naxos, whose prow was carved like a dolphin, or the fish called *tursio*, a porpoise or sea-hog, and whose crew having treated Bacchus and his worship with contempt, was punished accordingly.

Carminis hujus opus, causas expromere, quare
  Vilis anus populos ad sua liba vocet.
Ante tuos ortus aræ sine honore fuerunt,
  Liber, et in gelidis herba reperta focis.
Te memorant, Gange totoque Oriente subacto,
  Primitias magno seposuisse jovi.
Cinnama tu primus captivaque tura dedisti.
  Deque triumphato viscera tosta bove.
Nomine ab auctoris ducunt libamina nomen.
  Libaque: quod sacris pars datur inde focis.
Liba deo fiunt, succis quia dulcibus ille
  Gaudet, et a Baccho mella reperta ferunt.
Ibat arenoso Satyris comitatus ab Hebro:
  Non habet ingratos fabula nostra jocos:
Jamque erat ad Rhodopen, Pangæaque florida ventum:
  Æriferæ comitum concrepuere manus.
Ecce novæ coëunt volucres tinnitibus actæ:

705. *Vilis anus.* The poet proceeds to account for this custom observed at the Festival of Bacchus, when old women carried about cakes of their own manufacture, *sua liba*, which they invited the people to buy, and made an offering for the purchaser, by placing a fragment of the cake on the altar. *Vitisator populus, &c.* Maz. Zulich. Ursin.

706. *Ante tuos ortus.* Before your nativity.

708. *Gange.* See supr. N. 463.

710. *Cinnama.* Cinnamon or canella, the bark of a tree growing in Æthiopia. *Captiva.* Because it was the produce of conquered India.

712. *Nomine ab auctoris.* Sc. Liber; *libum,* however, whence *libamina,* is correctly derived from λειβω, *fundo, succis quia dulcibus, &c.* infr.

716. *Satyris.* The usual attendants of Bacchus, called elsewhere 'præviam Dei turbam.' *Hebro.* A river of Thrace, falling into the Ægean sea, to the north of Samothrace.

718. *Florida.* Covered with flowers, and of course a favourite resort for the bees. Illæ continuo saltus sylvasque peragrant, Purpureosque metunt flores.' *Virg. Georg.* iv. 53. *Pangæaq. flumina centum.* Al.

719. *Æriferæ.* Bearing cymbals; which were made of brass and hollowed, whence 'æra rotunda Cybeles.' *Propert. Concrepuere.* Clashed together.

720. *Novæ.* Because till then unknown. *Volucres.* Winged insects. *Tinnitibus actæ.* Urged by the tinkling sounds; Tinnitusque cie, et Matris quate cymbala circum.' *Georg.* iv. 64. The noise of brazen vessels is still in use, to induce swarms of bees to settle; Aristotle doubts whether they hear it at all, or if so, to what the effect produced by the noise is owing; Ἔστι μέντοι ἄδηλον ὅλως εἴτε ἀκούουσιν, εἴτε μὴν καὶ πότερον ἢ δι' ἡδονὴν τοῦτο ποιοῦσιν ἢ διὰ φόβον. Varro ascribes it altogether to fear; Circumtinniendo ære, perterritas quo voluerit perducet;' with whom Columella: 'Nam statim sono territum vel in frutice, vel in editiore syl-

Quaque movent sonitus æra, sequuntur apes.
Colligit errantes, et in arbore claudit inani
Liber: et inventi præmia mellis habet.
Ut Satyri lævisque senex tetigere saporem;
Quærebant flavos per nemus omne favos.
Audit in exesa stridorem examinis ulmo:
Adspicit et ceras dissimulatque senex.
Utque piger pandi tergo residebat aselli;
Applicat hunc ulmo corticibusque cavis.
Constitit ipse super ramoso stipite nixus;
Atque avide trunco condita mella petit.
Millia crabronum coëunt; et vertice nudo
Spicula defigunt, oraque summa notant.
Ille cadit præceps, et calce feritur aselli:
Inclamatque suos, auxiliumque rogat.
Concurrunt Satyri, turgentiaque ora parentis
Rident. Percusso claudicat ille genu.
Ridet et ipse deus: limumque inducere monstrat.
Hic paret monitis, et linit ora luto.
Melle pater fruitur: liboque infusa calenti
Jure repertori candida mella damus.

væ fronde considet, et a vestigatore præparato vase reconditur.' Pliny differs from both; 'Gaudent plausu atque tinnitu æris, eoque convocantur.' *Actæ, Ictæ*, Burmann; because the former might be understood *de abactis* vel *fugatis*.

724. *Lævisque senex.* 'The bald old man,' Silenus, the nurse, attendant, and preceptor of Bacchus; said to be the son of Pan, or according to others, of Mercury, or Terra; born at Malea in Lesbos. Divine honours were paid him after death, and a temple consecrated to him in Elis. He is generally represented as old and bald, gross in size, riding upon an ass, wearing a garland of flowers and continually inebriated. *Silenus*, from Gr. σιλλαίνειν, *petulanter ludere*.

725. *Flavos. Dulce.* Vatic. *Niveos.* Al.

726. *Stridorem examinis.* The humming of a swarm; but not such as he expected, as appears from the result.

727. *Dissimulatque.* In order that he might have the prize all to himself.

728. *Pandi.* Bending with the weight of the demi-god.

730. *Ramoso stipite nixus. Nexus.* Petav. Ambros. Heinsius proposes *nexum*, referring it to the ass, *Constitit ipse super, ramoso stipite nexum*, he stood himself upon the ass, which was tied to the branchy trunk.

732. *Crabronum.* Wasps or hornets.

736. *Turgentiaque.* Swollen with the stings.

738. *Limum inducere.* To smear his face with mire.

740. *Pater.* Bacchus. *Liboque, &c.* And we justly offer to the discoverer, clear honey spread upon the warm cake.

Fœmina cur præstet, non est rationis opertæ.
Fœmineos thyrso concitat ille choros.
Cur anus hoc faciat, quæris? vinosior ætas
Hæc est, et gravidæ munera vitis amans.
Cur hedera cincta est? hedera est gratissima Baccho;
Hoc quoque cur ita sit, dicere nulla mora est.
Nysiades Nymphæ, puerum quærente noverca,
Hanc frondem cunis opposuere novis.
Restat, ut inveniam, quare toga libera detur
Lucifero pueris, candide Bacche, tuo.

742. *Præstet.* sc. *Ad sua liba vocet,* supr. 705. *Præsit,* Al.

743. *Fœmineos choros.* The Mænades, Bacchants, &c. *Thyrso.* The wand of Bacchus, encircled with ivy and vine.

746. *Cur hedera.* The old woman wore a garland of ivy.

748. *Nysiades.* From Nysa, a city of Arabia, where the infant Bacchus was entrusted to the Nymphs by Jove. *Noverca.* Juno, who sought for him to destroy him, and avenge herself for the infidelity of Jove.

749. *Hanc frondem,* sc. ivy. *Cunis novis.* Upon the cradle of the infant. *Cistis novis.* Hamburg. *Apposuisse novis.* Heins.

750. *Toga libera.* So called, because when it was assumed, the restraint of masters, see infr. 752, ceased, 'totaque impune Suburra Permisit sparsisse oculos jam candidus umbo.' *Pers. Sat.* 5, 32, called also *pura,* because it was perfectly white, and *virilis,* significant of the age at which the *toga prætexta,* the gown worn by young men until seventeen years old, was changed. The ceremony of changing the toga was performed with great solemnity, in presence of the Lares; 'ante deos libera sumpta toga.' *Propert.* iv. 132, and upon this occasion the *bulla* also, a hollow golden ball, or boss, either in the shape of a heart, or with a heart engraved upon it, worn round the neck in boyhood, was hung up in honour of these deities; 'bulla rudi dimissa est aurea collo.' *Propert. ibid.* 'Cum primum pavido custos mihi purpura cessit, Bullaque succinctis laribus donata pependit.' *Pers. Sat.* 5, 30. Upon assuming the *toga virilis,* the young men went immediately to the Capitol, or some of the temples, to pray to the gods: they were then conducted to the Forum, accompanied by their friends, whose attendance upon this occasion was called *officium solenne togæ virilis,* and there recommended some eminent orator whom they should study to imitate, whence they were said *forum attingere,* or *in forum venire,* when they began to attend public business; to this probably Horace alludes; 'sive jubebat Ut facerem quid, Habes auctorem quo facias hoc; Unum ex judicibus selectis objiciebat.' *Sat.* i. 4, 122.

751. *Lucifero tuo.* On the day of your festival. This was called also *Dies togæ virilis, Suet. Aug.* 66, or *Dies tirocinii, Suet. Tib.* 54, and the conducting of the young men to the forum, *tirocinium,* from *tirones,* a name given to young soldiers when they first began to serve in the army. *Cic. Phil.* xi. 15, whence *tiro* signifies a learner or novice. *Candide.* sc. 'aperit præcordia Liber.'

Sive, quod ipse puer semper juvenisque videris;
  Et media est ætas inter utrumque tibi:
Seu quia tu pater es; patres sua pignora, natos
  Commendant curæ numinibusque tuis.
Sive, quod es Liber, vestis quoque libera per te
  Sumitur, et vitæ liberioris iter.
An quia, cum prisci colerent studiosius agros,
  Et patrio faceret rure senator opus;
Et caperet fasces a curvo consul aratro,
  Nec crimen duras esset habere manus;
Rusticus ad ludos populus veniebat in Urbem?
  Sed dîs, non studiis ille dabatur honos.
Luce sua ludos uvæ commentor habebat,
  Quos cum tædifera nunc habet ipse dea.
Ergo, ut tironem celebrare frequentia possit,
  Visa dies dandæ non aliena togæ.
Mite, pater, caput huc placata que cornua vertas;
  Et des ingenio vela secunda meo.
Itur ad Argeos; qui sint, sua pagina dicet.

752. *Sive, &c.* The poet details the probable reasons why the celebration of the Liberalia was the period for the assuming of the toga virilis.

753. *Media ætas.* sc. *adolescentis.*

760. *Et caperet fasces, &c.* As was the case with Cincinnatus and others.

761. *Duras.* Hardened by labour.

763. *Non studiis.* Not on their pleasures, but on the gods, was that respect, *ille ludorum honos,* evinced by the games, conferred.

764. *Luce sua.* Upon his own festival; see infr. *nunc habet,* &c. *Uvæ commentor.* The author of the vine.

765. *Tædifera Dea.* Ceres, so called because she lighted two torches at Mount Ætna, to continue by night her search through Sicily for her daughter Proserpine, who had been carried away by Pluto, while gathering flowers in the plains of Enna; hence δᾳδοῦχοι, the name given to her priests, because they carried torches at her festival; see also Class. Dic. *Eleusinia,* for the attendants of the Hierophant, δᾳδοῦχος, κῆρυξ, &c. By *nunc habet ipse,* is to be understood that formerly upon this day the festival of Bacchus only was held, when *Luce sua, &c.* supr.; but subsequently the Cerealia, or festival of Ceres, was celebrated conjointly with that of Bacchus, and not without reason, as they represented the harvest and the vintage, which were justly considered as inseparable as they were important.

766. *Tironem, &c.* That a crowd might do honour to the novice, this day seemed not unfavorable for the conferring of the gown.

768. *Placata.* With mild intent. *Pacata.* Heins.

769. *Vela secunda.* As *Fast.* i. 4, &c.

770. *Itur.* For the purpose of sacrificing. *Argeos.* Argei, certain places in Rome, so called

Hac, si commemini, præteritaque die.
Stella Lycaoniam vergit proclivis ad Arcton
Miluus. Hæc illa nocte videnda venit.
Quid dederit volucri, si vis cognoscere, cœlum;
Saturnus regnis ab Jove pulsus erat.
Concitat iratus validos Titanas in arma,
Quæque fuit fatis debita, poscit opem.
Matre satus Terra, monstrum mirabile, taurus
Parte sui serpens posterior fuit.
Hunc triplici muro lucis incluserat atris
Parcarum monitu Styx violenta trium.
Viscera qui tauri flammis adolenda dedisset,
Sors erat, æternos vincere posse deos.
Immolat hunc Briareus facta ex adamante securi:

because they had been the burial ground of some illustrious Argives, (*Argeus* and *Argivus* being synonymous. 'Tibur Argeo positum colono.' *Horat.*) who, under the conduct of the Grecian Hercules, had antiently settled in Latium; consecrated by Numa; 'Multa alia sacrificia, locaque sacris faciendis, quæ Argeos pontifices vocant, dedicavit.' *Liv.* i. 21, *Varr. L. L.* 8. According to others, Argei means the temple of the Spartan deities, Castor and Pollux. See *Fast.* v. 565. *Sua pagina.* This must either allude to an account of the *Argei*, contained in the books of the Fasti which have been lost, or it must be interpreted, 'Their own history, or records.' It cannot refer to the *Argei* mentioned in book v. which all the authorities of any consequence unite in describing as distinct from the places mentioned above; Varro, for example, affirming that these *Argei* were scattered through the city, whereas the ceremony detailed in book v. should be limited to the Pons Sublicius, whence they flung the Argei, figures stuffed with straw, into the river.

771. *Hac præteritaque die.* On the XVII. and XVI. Kal. April.

772. *Lycaoniam ad Arcton.* See *Fast.* ii. N. 156. *Proclivis. Declivis.* Al. *Proclinis.* Francof. *Declinis.* Al.

773. *Miluus.* The kite, changed to a constellation for the reason detailed in the text, rises acronycally on the night of the XVII. Kal. April. *Illa nocte.* On the night of the former of the two days mentioned supr. 766.

776. *Titanas.* Giants, sons of Titan and Terra.

777. *Quæque fuit fatis debita.* See infr. 777. *Dedita.* Al.

781. *Parcarum.* Clotho, Lachesis and Atropos, daughters of Erebus and Nox, called *Parcæ.* κατ' ἀντίφρασιν, *quod minime parcant.* *Violenta.* Relentless.

782. *Viscera, &c.* 'Whoever should have presented the entrails of the bull to be consumed upon the fires, the oracle declared that he should be enabled to get the better of the immortal gods.'

784. *Briareus.* A giant, son of Titan, or according to some, of Æther and Terra; so called from Gr. βρῖ, *valde*, and Ἄρης, *Mors*, or from βριαρὸς, *validus.* He is described by the poet as having a hundred hands and fifty stomachs. According to Homer, Briareus was admitted into fa-

Et jamjam flammis exta daturus erat.
Jupiter alitibus rapere imperat. Attulit illi
Miluus: et meritis venit in astra suis.

DEC. QUART. KAL. APR. MINERVÆ CAPTÆ FESTUM, QUINQUATRIA, ET TUBILUSTRIUM MARTIS.

Una dies media est; et fiunt sacra Minervæ:
Nominaque a junctis quinque diebus habent.

vour with Jupiter again, when by the advice of Thetis he was summoned from the infernal regions to assist Jove against Pallas, Juno, and others of the deities who had conspired against him. *Iliad*, i. 401. *Adamante*, from Gr. *a non*, and δαμάζω, *domo*, properly a diamond, but used frequently, as in the text, to signify any very hard substance.

786. *Attulit illi Miluus.* And thus prevented the oracle's being fulfilled in favour of Briareus.

788. *Una dies media est.* One day intervenes, sc. XV. Kal. Aprl. and on the XIV. Kal. April, March 19th, the festival of Minerva was celebrated.

789. *Nominaque, &c.* According to the poet, the festival of Minerva was called Quinquatria, because it lasted for five days, *quinque dies*, in succession, on the first of which the sacrifices were offered, and the four remaining were devoted to gladiatorial shows. Others assert the shows to have taken place on the second, third, and fourth days, and the fifth day to have been appointed for the purification of the city, whence, *Quinquatria*, a *quinquando*, i. e. *lustrando*. Varro and Festus account for the name in consequence of the festival having fallen on the fifth day from the ides, (i. e. including the ides, as has been already observed,) in the same way that the Tuscan festivals were called Triatrus, Sexatrus, Septimatrus, or Septenatrus, and with the Falisci, Decimatrus, according as they occurred on the third, sixth, seventh, or tenth day from the ides. Varro further asserts that the Quinquatria lasted but one day, in which he is joined by Festus, who adds that it is alike incorrect to allow five days to the Quinquatria, as three to the Saturnalia or Compitalia, for they took up but one day each. He also differs from the poet, who makes the XIV. Kal. April, the birth-day of Minerva, and therefore appointed for her festival, asserting that it was in consequence of a temple having been upon this day consecrated to her on Mount Aventine. It is said that an interchange of gifts took place between friends at this time, and that matrons waited upon their maids, as masters did upon their slaves at the Saturnalia. By some writers the Quinquatria are identified with the Panathenæa, festivals in honour of Minerva at Athens, first instituted by Erectheus or Orpheus, and called Athenæa, and renewed by Theseus, who caused them to be celebrated by *all* the tribes of Athens, whom he had united, thence called Panathenæa. Like the Quinquatria, they were also divided into greater Panathenæa, and lesser, μέγαλα and μικρα, and

Sanguine prima vacat: nec fas concurrere ferro.
  Causa, quod est illa nata Minerva die.
Altera tresque super strata celebrantur arena.
  Ensibus exsertis bellica læta dea est.
Pallada nunc pueri, teneræque ornate puellæ.
  Qui bene placarit Pallada, doctus erit.
Pallade placata, lanam mollite puellæ;
  Discite, jam plenas exonerare colos.
Illa etiam stantes radio pecurrere telas
  Erudit; et rarum pectine denset opus.
Hanc cole, qui maculas læsis de vestibus aufers:
  Hanc cole, velleribus quisquis ahena paras.

held at different periods of the year. For the Quinquatrus Minores, see *Fast.* vi. 593.

790. *Nec fas concurrere ferro.* Gladiators were not permitted on the first day of the festival, for the reason in the text. They were first publicly exhibited at Rome by two brothers, called Bruti, at their father's funeral; A.U. 490, *Liv.* xvi. *Valer. Max.* ii. 4, 7, and for a time they were confined to such occasions; but subsequently they were exhibited by the magistrates for the entertainment of the people; 'Munera nunc edunt et verso pollice vulgi, Quem libet occidunt populariter.' *Juvenal,* 3, 46, chiefly at the Saturnalia and Quinquatria.

792. *Altera, tresque.* The second and three, sc. four. *Super strata arena.* The place where the gladiators fought was called *arena,* because it was sprinkled, *strata,* with sand or saw-dust, to prevent their slipping and to absorb the blood; and the combatants *Arenarii.* Arena is sometimes used to signify the whole amphitheatre.

794. *Ornate.* Celebrate; during the Quinquatria, there were contests for prizes in poetry and oratory; whence Juvenal; 'Eloquium ac famam Demosthenis aut Ciceronis Incipit optare, et totis Quinquatribus optat, Quisquis adhuc uno partam colit asse Minervam.' *Sat.* 10, 113.

795. *Placarit Pallada.* Shall have propitiated Pallas.

796. *Lanam mollite.* Comb the wool.

797. *Exonerare colos.* h.e. nendo colûs pensum detrahere, *Forcel.* to relieve, by spinning, the distaff of its weight of wool or flax.

798. *Stantes telas.* sc. *Stamina;* see *Fast.* ii. N. 653, in fin. Hence the *recta,* Gr. ὀρθὴ ἐσθὴς, a tunic wrought by one standing upright. *Forcel.;* parents used to present such to their sons, as being ominous of good. *Regilla,* dimin. of *recta.* *Radio percurrere* To cross with the shuttle.

799. *Rarum pectine denset opus.* Closes with the slay the open work. *Pecten,* the slay of a weaver's loom, resembles a comb, through the teeth of which the threads of the *stamen,* the warp or chain, pass; when the woof *subtemen,* runs with the shuttle, across the *stamen,* the successive transverse threads are made to close upon each other by the action of the *pecten.*

800. *Qui maculas, &c.* Addressing the fullers, and in the next line the dyers, *velleribus quisquis, &c.* *Ahena,* the brazen vessels, in which the dye stuff was prepared.

Nec quisquam invita faciat bene vincula plantæ
  Pallade; sit Tychio doctior ille licet.
Et licet antiquo manibus collatus Epeo
  Sit prior; irata Pállade mancus erit.
Vos quoque, Phœbea morbos qui pellitis arte,
  Munera de vestris pauca referte deæ.
Nec vos turba feri, censu fraudata, magistri
  Spernite; discipulos attrahit illa novos.
Quique moves cælum, tabulamque coloribus uris:

802. *Vincula plantæ.* Sandals.

803. *Tychio.* A celebrated artificer of Hyle in Bœotia, who made the shield of Ajax; Χάλκεον, ἑπταβόειον, ὅ οἱ Τυχίος κάμε τεύχων; *Iliad*, vii. 219. The poet appears to have come to a rather hasty conclusion upon the meaning of Σκυτοτόμων ὄχ᾽ ἄριστος, *Ibid.* when he would interpret what upon consideration would seem to imply the repute of Tychius as an armourer, merely as a eulogy upon his distinction as a cobbler.

804. *Manibus.* In mechanical work. *Epeo.* Son of Panopeus, and the builder of the wooden horse in which the Grecians were concealed when it was drawn into Troy, 'ipse doli fabricator Epeos.' *Virg. Æneid*, ii. 264.

805. *Mancus.* Incompetent; chiefly applied to one who has lost the use of a hand; 'Mancus et extincta corpus non utile dextra.' *Juvenal*, 3, 48.

806. *Phœbea arte.* The medical art, of which Apollo was patron.

808. *Nec vos, &c.* 'Neither do you, crowd of stern masters, cheated of your dues, despise her; she brings you new pupils.' It is right to mention that the above line, *Nec vos, &c.* has occasioned great perplexity to the commentators, by whom it has been considerably tortured. The reading in the text has been adopted as the most simple and obvious; a parallel to *feri magistri*; with which *turba* is in apposition; occurs, *Horat. Ep.* ii. 1, 79, 'Memini quæ plagosum mihi parvo Orbilium dictare,' and to *censu fraudata*, in *Juvenal*, 7, 228, 'Rara tamen merces, quæ cognitione tribuni Non egeat—' præced. et seq. By the *census* is to be understood the *minerval*, the teacher's fee, or entrance money, so called either because an image of Minerva was set up in the schools, over which, as the goddess of wisdom, she was supposed to preside, or because this was the particular period at which it was paid; whence an accession of pupils would be an object to the master, *discipulos*, &c. It is to be supposed that the sum was not very considerable; 'Quisquis adhuc uno partam colit asse Minervam.' *Juvenal*, *Sat.* 10, 116, and, 'cum se verterit annus, accipe, victori populus quod postulat, aurum.' *Id. Sat.* 8, 242.

810. *Quique moves cælum.* The engraver; *cælum*, an instrument to cut or engrave with, a tool used in carving or graving; a style, burin, or chisel; Gr. γλυφεῖον, ἐγκοπεύς; th. κοῖλος, *cavus* or *cælatus*. *Tabulamque coloribus uris.* Explained correctly by the French commentator, *travailler en émail*, to enamel, or variegate with colors fixed by fire.

Quique facis docta mollia saxa manu.
Mille Dea est operum: certe dea carminis illa est.
Si mereor, studiis adsit amica meis.
Cœlius ex alto qua mons descendit in æquum,
Hic ubi non plana est, sed prope plana via est;
Parva licet videas Captæ delubra Minervæ,
Quæ Dea natali cœpit habere suo.
Nominis in dubio causa est. Capitale vocamus
Ingenium sollers: ingeniosa dea est.
An, quia de capitis fertur sine matre paterni
Vertice cum clypeo prosiluisse suo?
An, quia perdomitis ad nos captiva Faliscis
Venit; et hoc ipsum littera prisca docet?
An, quod habet legem, capitis quæ pendere pœnas
Ex illo jubeat furta reperta loco?

811. *Quique facis, &c.* 'And you who mould, *facis mollia*, the marble with a master hand,' sc. the sculptor: 'vivos ducent de marmore vultus,' *Virg. Æneid,* vi. 848. Possibly the poet may allude to that perfection in the art which made Pygmalion enamoured of his own creation;

'A very virgin in her face was seen,
And had she mov'd, a living maid had been:
One would have thought she could have stirr'd, but strove
With modesty, and was ashamed to move.
Art hid with art, so well performed the cheat,
It caught the carver with his own deceit.'
CONGREVE.

814. *Æquum. Æquor.* Al.

815. *Hic ubi, &c.* Where the way is not level, but nearly so, i.e. the temple was situated just at the foot of the hill.

816. *Captæ Minervæ.* The poet proceeds to detail the probable origin of this title, and it must be confessed his conjectures are none of the happiest. The commentators, with their usual subtlety, propose various readings; amongst the rest, *castæ*, although it is quite evident that *captæ* was the difficulty that struck the poet himself, from his attempts at explaining it. According to Festus a place which was, *legitime constitutus*, ordained in due form, for sacrifices, was called *captus locus*, a consecrated spot; whence *captæ delubra Minervæ*, may be interpreted, the temple of the consecrated Minerva, or it may be used for *capta delubra, Min.* the hallowed shrine of Minerva.

817. *Quæ Dea, &c.* This temple was consecrated on Minerva's birth-day.

818. *Capitale.* Shrewd, cunning. *Forcel. Capitalis*, gravis, et capita rerum attingens. *Manut.*

820. *An, quia, &c.* A second reason, *de capitis vertice*, &c.

822. *Faliscis.* A people of Etruria, whose city Falisca was built, according to Pliny, by Halesus an Argive; colonised by the Romans after they had conquered it. *Littera prisca.* The ancient records.

824. *An, quod habet, &c.* Or because there is a law that thieves, *furta*, who were detected there, *ex illo loco*, should suffer capital

A quacunque trahis ratione vocabula, Pallas ;
  Pro Ducibus nostris ægida semper habe.
Summa dies e quinque tubas lustrare canoras
  Admonet, et forti sacrificare Deæ.

SOL IN ARIETE.

Nunc potes ad solem sublato dicere vultu :
  Hic here Phryxeæ vellera pressit ovis.
Seminibus tostis sceleratæ fraude novercæ
  Sustulerat nullas, ut solet, herba comas.
Mittitur ad tripodas, certa qui sorte reportet,

punishment, *capitis pœnas*. So Festus ; 'Capitalis locus, ubi si quid violatum est, capite violatoris expiatur.' *Furta* is used in the text for *fures* ; see supr. N. 274.

827. *Pro Ducibus nostris.* Tiberius and Germanicus. *Ægida.* The shield of Minerva, so called from Gr. αἰγὶς, *pellis caprina*, because it was covered with the skin of the goat Amalthea, that suckled Jupiter. It is sometimes used like *lorica*, to signify a breastplate, or coat of mail ; 'Ut pariter pectus positamque in pectore forti Ægida concuteret ;' *Ovid. Metam.* ii. 753, *de Pallade.* In the passage, 'Credunt se vidisse Jovem, cum sæpe nigrantem Ægida concuteret dextra, nimbosque cieret.' *Virg. Æneid*, viii. 354, it is argued by some that *ægida* signifies *a storm*, and that it is derived in this sense from αἰγίζω, *impetu fero*, which comes from ἀιγὶς, *procella*, th. ἀΐσσω, *ruo* ; also that if it was a shield, it would not be said *concuteret dextra*, and further that Apuleius, *De Mund.* uses *catægis*, in a similar sense ; this, however, is opposed by others, who read *dextra* with *nimbosque cieret.* In this shield was set the Gorgon's head. *Ægida*, the Gr. accus.

828. *Summa dies, &c.* The last day of the five was devoted to the Tubilustrium, or purification of the trumpets used in the sacred rites. On this occasion a lamb was sacrificed in a place called Atrium Sutorium, which apparently means the hall of shoemakers, or tanners, but where or what it really was, does not appear : Panvinius, in his description of the city, merely mentions its name. The Tubilustrium was celebrated a second time on the x. Kal. Jun.

829. *Forti Deæ.* Pallas.

831. *Hic here, &c.* On the xv. Kal. April, March 18th, the sun enters Aries, and spring sets in. *Pressit.* Weighed down, see *Fast.* ii. N. 339, for the force of this expression. *Phryxeæ ovis.* The origin of this constellation is detailed in the text, *Cf. Metam.* vii. 7. *Tacit. Ann.* vi. 34.

832. *Novercæ.* Ino.

833. *Comas. Comæ telluris* sunt herbæ, flores, et segetes, quibus tellus ornatur, quemadmodum coma caput hominis ; flowers, herbage, &c. *Forcel.*

834. *Tripodas.* The sacred tripod in the temple of Apollo at Delphi, here put for the temple itself. The *tripus*, Gr. τρίπους was a seat or table, with three legs, upon which the priestess sat while delivering the responses

Quam sterili terræ Delphicus edat opem.
Hic quoque corruptus pro semine nuntiat Helles
Et juvenis Phryxi funera sorte peti.
Utque recusantem cives, et tempus, et Ino
Compulerunt regem jussa nefanda pati;
Et soror, et Phryxus velati tempora ramis,
Stant simul ante aras, junctaque fata gemunt.
Adspicit hos, ut forte pependerat æthere, mater;
Et ferit attonita pectora nuda manu:
Inque draconigenam nimbis comitantibus urbem
Desilit; et natos eripit inde suos.
Utque fugam rapiant, aries nitidissimus auro
Traditur. Ille vehit per freta longa duos.
Dicitur infirma cornu tenuisse sinistra
Fœmina; cum de se nomina fecit aquæ.
Pene simul periit, dum vult succurrere lapsæ,
Frater, et extentas porrigit usque manus.
Flebat, ut amissa gemini consorte pericli,
Cæruleo junctam nescius esse deo.

of the oracle. *Certa sorte.* By a distinct or infallible answer. *Sede.* Francof.

835. *Delphicus.* Apollo, so called from Delphi, the seat of his most celebrated temple and oracle.

836. *Hic.* The messenger. *Corruptus,* bribed by Ino. *Pro semine,* instead of bringing word upon the subject of the seed, *quam sterili terræ, &c. Corruptus cum semine.* Al.

838. *Tempus.* The unfavourable season.

842. *Ut forte pependerat æthere.* Their mother Nephele having been changed into a cloud, νεφέλη, while she was floating in the air, beheld her children about to be sacrificed.

844. *Draconigenam urbem.*— Thebes in Bœotia, built by Cadmus. See *Fast.* i. N. 440. Having found the heifer as described by the oracle, he sent his companions to bring water from a neighbouring grove to prepare for a sacrifice to Apollo. The fountain to which they went was sacred to Mars, and guarded by a dragon, which was found by Cadmus when he went to search for them, feeding on the bodies of his associates. He attacked, and overcame the dragon, with the assistance of Minerva, and sowed its teeth in the plain. Armed men immediately sprung from the ground, who fought until they had all fallen but five, with whose assistance Cadmus built the city, thence called *Draconigenam. Draconigenûm,* Scalig. *Draconigeram.* Al.

846. *Nitidissimus auro.* Glittering with a golden fleece.

847. *Traditur.* By Mercury. *Natal. Com. Freta longa,* the Hellespont, which hence received its name, infr. *cum de se nomina,* &c.

852. *Gemini pericli.* In allusion to the sacrifices, supr. *stant simul ante aras,* and the perilous mode of their escape.

853. *Cæruleo Deo.* The god

Littoribus tactis aries fit sidus: at hujus
Pervenit in Colchas aurea lana domos.

UNDEC. KAL. APR. ÆQUINOCTIUM.

Tres ubi Lucîferos veniens præmiserit Eos;
Tempora nocturnis æqua diurna feres.

SEXT. KAL. APR. JANI, CONCORDIÆ SALUTIS, ET PACIS FESTUM.

Inde quater pastor saturos ubi clauserit hœdos,
Canuerint herbæ rore recente quater;
Janus adorandus, cumque hoc Concordia mitis,
Et Romana Salus, araque Pacis erit.

PRID. KAL. APR. LUNÆ FESTUM.

Luna regit menses. Hujus quoque tempora mensis
Finit Aventino Luna colenda jugo.

of the sea, Neptune, who changed her into a nymph.

854. *Littoribus tactis.* The ram upon landing, was changed into a constellation, Phryxus, however, brought the fleece to Colchis, whose sovereign Æetes gave him his daughter Chalciope in marriage, and some time after had Phryxus put to death, in order that he might secure the fleece for himself. Hence arose the famous Argonautic expedition under the conduct of Jason.

856. *Tres ubi, &c.* 'When the coming morn, *veniens Eos,* shall have sent its herald thrice, the morning star, *tres Luciferos;*' lit. three morning stars, which precede the dawn, whence *præmiserit.* The third day after the festival of Minerva, XI. Kal. April, March 22d, according to the poet was the vernal equinox, *Tempora nocturnis, &c.;* in the ancient calendar it is marked VIII. Kal. Ap. March 25th.

858. *Inde quater, &c.* A periphrasis, by which it is to be understood that when four complete days had passed, after the equinox, the festival was to be observed as infr.

860. *Janus adorandus.* On the VI. Kal. April, the joint festival of Janus, Concord, Safety, and Peace, was celebrated, being, according to the old calendar, the anniversary of the conquest of Alexandria by Julius Cæsar.

— *Concordia.* There were several temples of Concord in Rome. The first and most remarkable, close to the Capitol, was begun, agreeably to a vow made by Camillus, on the occasion of his having quelled a popular disturbance; finished by Livia, *Fast.* vi. 579, and consecrated by Tiberius. *Salus.* A goddess, daughter of Æsculapius; her temple was built and dedicated, on the top of the Quirinal hill, by C. Junius Bubulcus. *Araque Pacis.* See *Fast.* i. 645. The object in classing these deities together is easily apparent from their character and offices.

863. *Aven. Luna colenda jugo.* A temple was built upon Mount Aventine during the reign of Servius Tullius, to Diana or Luna.

P. OVIDII NASONIS
FASTORUM,
LIBER IV.

ALMA, fave vati, geminorum mater Amorum.
  Ad vatem vultus rettulit illa suos.
Quid tibi, ait, mecum? certè majora canebas:
  Num vetus in molli pectore vulnus habes?

1. *Alma mater.* The poet commences the following book with an invocation to Venus, to whom the month of April was considered sacred. *Geminorum Amorum*, i. e. *Cupidinum:* some of the poets speak of a plurality of Cupids, *Horat. Od.* i. 12, 1, Mater sæva Cupidinum,' and *Orph. Hymn.* 'Υμνέομεν σπειρὴν πολυώνυμον 'Αφρογενείης, Και πηγὴν μεγάλην βασιλήϊον, ἧς απὸ πάντες 'Αθανατοι πτερόεντες ἀνεβλάστησαν Ἔρωτες· Cicero, *De nat. deor.* iii. 23, mentions three; the first the son of Diana and Mercury, the second of Venus and Mercury, and the third, Anteros, (*Amori par* aut *æque venustus ac Amor*, quia præpositio ἀντὶ etiam *instar* significat; *Forcel.*) the son of Venus and Mars. Other writers speak of two only, the celestial, *cœlestis*, the son of Venus and Jupiter, and the terrestrial, *vulgaris*, the son of Erebus and Nox, who are further distinguished, as *honestus* and *turpis*, in which latter sense some understand Anteros, as the opposite of Eros. Plato, *in Sympos.* mentions the twin Cupids as supr.—'Αναγκαῖον δὲ δὴ καὶ Ἔρωτα τὸν μὲν τῇ ἑτέρᾳ συνεργον, πάνδημον, *vulgarem*, ὀρθῶς καλεῖσθαι, τὸν δὲ οὐράνιον, *cœlestem;* Orpheus, also, in one of his hymns, uses the term διφυῆ in reference to Cupid; so Seneca, *in Œdip.* v. 500, 'Concutit tædas geminus Cupido;' where both the celestial and terrestial are suitably introduced at the marriage of Bacchus, a deity, with Ariadne, a mortal. They are sometimes distinguished as *Cupido*, an inordinate, as opposed to *Amor*, a well regulated affection; 'Amabit sapiens, cupient cæteri;' *Afran.* apud *Non.* c. 5, *n.* 1, 'Cupido te conficit anne amor?' *Plaut. in fragm. ibid.* 'Quo Venus Cupidoque imperat, suadetque Amor; *Id. in Curcul.* 1, 1, 3, upon which Servius, *ad Æneid*, iv. 494, 'Dicendo *imperat*, violentiam ostendit; *Suadet* addendo, moderationem significat.' Founded as the polytheism of the ancients was, in a great degree, upon the deifying, if it may be so called, of

Scis, Dea, respondi, de vulnere. (Risit; et æther
Protinus ex illâ parte serenus erat.)
Saucius, an sanus, numquid tua signa reliqui?
Tu mihi propositum, tu mihi semper opus.
Quæ decuit, primis sine crimine lusimus annis;
Nunc teritur nostris area major equis.
Tempora cum causis, Annalibus eruta priscis,
Lapsaque sub terras, ortaque signa cano.
Venimus ad quartum, quo tu celeberrima, mensem:
Et vatem, et mensem scis, Venus, esse tuos.
Mota Cytheriacâ leviter mea tempora myrto
Contigit; et, Cœptum perfice, dixit, opus.
Sensimus; et subitò causæ patuêre dierum:
Dum licet, et spirant flamina, navis eat.
Siqua tamen pars te de Fastis tangere debet,
Cæsar, in Aprili, quo tenearis, habes.
Hic ad te magnâ descendit imagine mensis;
Et fit adoptivâ nobilitate tuus.
Hoc pater Iliades, cùm longum scriberet annum,

the human feelings and passions to which severally were assigned their representative gods, it is a matter of little wonder that two or more Cupids were considered necessary to define the various gradations of love.

5. *Scis, Dea. Scin, Dea?* Heins. *Sic*, Voss. Arondel.

10. *Nunc teritur*, &c. A common metaphor with the poets, whence Juvenal; 'Cur tamen hoc potius libeat decurrere campo, Per quem magnus equos Auruncæ flexit alumnus.' *Sat.* 1, 19, 20.

11. *Tempora*, &c. So *Fast.* i. 12.

15. *Myrto.* This tree was sacred to Venus, because, according to Servius, *ad Eclog. Virg.* 7, 62, she concealed herself in a myrtle when she first rose from the sea, that none might behold her naked; this differs slightly from the poet's account, infr. 141. A temple was built under the Aventine hill to Venus Myrtea, called also Murcia, from *myrtus*. Servius, *ad Georg.* ii. 64. assigns two other causes for the consecration of the myrtle to Venus, one because it flourishes best by the sea side, 'Amantes littora myrtus,' and 'Littora myrtetis gratissima,' *Georgs.* iv. and ii.; and the other, because it was prized for its medicinal properties in the diseases of women.

20. *In Aprili.* Because the Julian family into which Germanicus had been adopted, (whence *adoptiva nobilitate*, infr.) had descended from Venus.

21. *Magnâ imagine.* In allusion to the *jus imaginum*, the privilege enjoyed by the patrician families, of possessing images of their ancestors in proof of their noble descent.

23. *Iliades.* Romulus, the son of Ilia. *Longum annum.* Simply, the extended year.

Vidit; et auctores rettulit ipse suos.
Utque fero Marti primam dedit ordine sortem,
Quòd sibi nascenti proxima causa fuit;
Sic Venerem, gradibus multis in gente repertam,
Alterius voluit mensis habere locum.
Principiumque sui generis, revolutaque quærens
Sæcula, cognatos venit adusque Deos.
Dardanon Electrâ nesciret Atlantide cretum
Scilicet; Electran concubuisse Jovi?
Hujus Erichthonius; Tros est generatus ab illo;
Assaracon creat hic: Assaracusque Capyn.
Proximus Anchisen; cum quo commune parentis
Non dedignata est nomen habere Venus.
Hinc satus Æneas, pietas spectata per ignes,
Sacra, patremque humeris altera sacra, tulit.
Venimus ad felix aliquando nomen Iuli;
Unde domus Teucros Julia tangit avos.
Postumus huic; qui, quòd silvis fuit ortus in altis,
Sylvius in Latiâ gente vocatus erat.
Isque, Latine, tibi pater est: subit Alba Latinum:

24. *Rettulit.* sc. *celebravit,* as infr. 27, 'Sic Venerem,' &c.

26. *Proxima causa.* The immediate cause; opposed to *gradibus multis,* infr.

28. *Alterius mensis.* Of the second month.

30. *Cognatos Deos.* Venus and Jupiter.

31. *Dardanon, &c.* Dardanus, the son of Jove and Electra the daughter of Atlas, setting out from Coritus, a city of Etruria, or according to others, from Pheneus in Arcadia, or from Crete, arrived first at Samothrace with his brother Jasius, where they divided their household gods between them and Dardanus, taking the Palladium, passed over into Phrygia, where he founded Troy. He there married Batia, or Astioche, the daughter of Teucer, by whom he had Ericthonius, &c. *Dardanon,* Gr. accus. as *Electran* and *Anchisen,* infr. *Nesciret,* sc. *ecquis,* 'could any one be ignorant?'

35. *Proximus.* Capys.

38. *Altera sacra.* 'A second pious charge;' or the phrase may be used in allusion to the divine honours paid to Anchises by his son; see *Virg. Æneid,* v. 45, et seq.

40. *Unde, &c.* Whence the connexion arises between the Julian family and their Trojan progenitors.

41. *Postumus.* The son, according to Virgil, of Æneas.

43. *Isque, Latine.* Virgil and others make Latinus the son of Æneas Sylvius, and grandson of Sylvius Postumus, whence it has been conjectured that a couplet is wanting in the text. As the poet differs in some degree from Livy and Eusebius, it may not be amiss to contrast the genealogies according to their respective authorities:

Proximus est titulis Epytos, Alba, tuis.
Ille dedit Capyi recidiva vocabula Trojæ;
Et tuus est idem, Calpete, factus avus.
Cùmque patris regnum post hunc Tiberinus haberet;
Dicitur in Tuscæ gurgite mersus aquæ.
Jam tamen Agrippan genitum, Remulumque nepotem
Viderat: in Remulum fulmina missa ferunt.
Venit Aventinus post hos; locus unde vocatus,
Mons quoque: post illum tradita regna Procæ:
Quem sequitur diri Numitor germanus Amuli:

Livy	*Eusebius*	*Ovid*
Æneas	—	—
Ascanius	—	—
Sylvius	—	—
Æneas	—	—
Latinus	—	—
Alba	—	—
Atis	Sylvius Athis	Epitus
Capys	—	—
Capetus	Calpetus	Capetus
Tiberinus	—	—
Agrippa	—	Remulus
Remulus	Remulus	Agrippa
Aventinus	—	—
Proca	Procas	Proca
Amulius	Amulius	Numitor.

— *Subit.* Succeeds.

44. *Proximus titulis tuis.* 'Succeeds to your dignity,' sc. as sovereign; *titulus*, dimin. of *titus*, Gr. *τιτὸς*, th. *τιω honoro*, *Forcel.* or from *tueor*, *Fest.*

45. *Capyi.* The eighth king of the Albans, who reigned for twenty-eight years; the son of Epitos, according to the poet; Livy makes him the son of Atys, and Eusebius of Sylvius Athis. *Recidiva vocabula Trojæ*, 'the restored title of Troy,' i.e. the revived sovereignty of the Trojan kings, amongst whom appears a namesake of the present Capys, supr. v. 34; *recidiva* is a term in frequent use with Virgil, *Æneid*, iv. 344, vii. 322, x. 58, where it is taken by Servius and other commentators in the sense ascribed to it above; Servius seems to derive it from *recīdo*, *re*, and *cædo*, which the quantity of the second syllable in the word itself cannot admit of, nor indeed the sense of the verb; *recĭdo*, *re* and *cado*, is frequently used in the sense of *redire*, *recurrere*, to return, or recur, and so furnishes the best etymology of the term in question, which in its literal meaning is applied to the shoots which emanate from a bough after pruning, or the springing of the seed after it has been sown. Some propose to read *rediviva*, which is, however, properly applied to a revival of what has been completely extinct, whereas *recidiva* means the restoring of what had merely undergone a temporary suspension, such as the regal power of Æneas was subject to during his wanderings for seven years, until his final establishment as sovereign of Latium.

49. *Agrippan.* Called *Acrotas*, *Metam.* xiv. 617, where this genealogy also occurs.

52. *Procæ.* The successor of Aventinus; he reigned twenty-three years.

53. *Diri Amuli.* So called in consequence of his unjust usurpation of his brother's kingdom, and his cruelty to Ilia and her offspring.

Ilia cum Lauso de Numitore sati.
Ense cadit patruo Lausus: placet Ilia Marti;
Teque parit, gemino juncte Quirine Remo.
Ille suos semper Venerem Martemque parentes
Dixit; et emeruit vocis habere fidem.
Neve secuturi possent nescire nepotes,
Tempora Dîs generis continuata dedit.
Sed Veneris mensem Graio sermone notatum
Auguror; à spumis est Dea dicta maris.
Nec tibi sit mirum Graio rem nomine dici;
Itala nam tellus Græcia Major erat.
Venerat Evander plenâ cum classe suorum;
Venerat Alcides: Graius uterque genus.
Hospes Aventinis armentum pavit in herbis
Claviger, et tanto est Albula pota Deo.

54. *Lauso.* Called by Dionysius, Ægestus, and by Plutarch, Ainitus.

55. *Ense patruo.* sc. *ense patrui*; this form of expression is common to Greek and Latin writers; so Homer uses *κασιγνητον φονον*, *fraternam cædem.* *Patrio*, Petav.

58. *Emeruit.* 'He deserved to gain credit for the assertion;' sc. from his character and exploits.

60. *Tempora continuata.* 'Successive months,' March and April. *Dîs generis.* 'To the gods of his race;' the remote and immediate, Venus and Mars.

61. *Graio sermone.* According to the poet the month Aprilis is derived, qu. Aphrilis, from Gr. *ἀφρὸς*, *spuma maris*, in compliment to Venus, who was hence called Ἀφροδίτη, *a spumis*, &c. infr. Yet the etymology proposed, infr. v. 89, though less suited to the purposes of the poet, is approved by Macrobius and Varro, who assert the name of Venus, either in Latin or Greek, to have been unknown to the Romans under the kings. Scaliger derives Aprilis from Aper, because it was customary to sacrifice a boar-pig in this month; in like manner as the Greek month Ἐλαφηβολιὼν is derived from ἐλαφος, *cervus.*

63. *Nec tibi.* The poet endeavours to show how an old Latin name might have been originally derived from the Greek.

64. *Græcia major.* To what portion of Italy this name was applied, and for what reason, geographers are not agreed. The poet appears to include all Italy under this appellation; according to some it is applied to that part of Italy which is opposite to Greece and Sicily, others ascribe the title to that region which was occupied by the Greek colonists. Pliny ascribes to the vanity of the Greeks its having been called *Magna*; Strabo comprises Sicily under the head of Mag. Græcia, whence the epithet may have been used. According to others it was called *Magna*, in reference to its advantages of soil and climate over the country which the colonists had abandoned. The poet subjoins a list of the early settlers in Italy.

65. *Venerat Evander.* See *Fast.* i. 427.

68. *Albula.* So called at the period of the arrival of Hercules in Latium; see *Fast.* ii. N. 299.

Dux quoque Neritius; testes Læstrygones exstant,
  Et quod adhuc Circes nomina littus habet.
Et jam Telegoni; jam mœnia Tiburis udi
  Stabant, Argolicæ quod posuere manus.
Venerat Atrides fatis agitatus Halesus,

69. *Dux Neritius.* Ulysses, so called from Neritos, which Virgil, *Æneid*, iii. 270, and Mela, *lib.* ii. c. 7, appear to have considered as an island distinct from, but adjoining to Ithaca, of which, according to Servius, Neritos is a mountain. It formed a part of Laertes' kingdom, 'Laertia regna,' *Virg. in loc. supr.* Some copies read *Naritius*, from Νάριτος, the Doric form of Νήριτος. *Læstrygones.* A people of Italy near Formiæ, of Scythian origin; they were a race of cannibals, thence called Anthropophagi; *testes extant*, 'are witnesses,' sc. to Ulysses having arrived at the Italian shore, some of his companions having been devoured by the Læstrygones, while he narrowly escaped a similar fate himself. *Hom. Odyss.* x.

70. *Circes nomina.* Circeium, a promontory of Latium, 'Proxima Circææ raduntur litora terræ;' *Virg. Æneid*, vii. 10; see *Hom. Odyss.* x. *init.*; it was formerly called Ææa, or Ææe. Servius conjectures Circe to have been called Ææa, from Gr. αἶ, αἶ, *hei*, *væ*, interjections expressive of the misery of those whom she changed by her magic into brutes.

> —— Who knows not Circe,
> The daughter of the Sun, whose charmed cup
> Whoever tasted, lost his upright shape,
> And downward fell into a grovelling swine?
>
> *Comus.*

This name is sometimes applied also to Ogygia the island of Calypso, in the Ionian or Sicilian sea.

71. *Telegoni.* Son of Ulysses by Circe, who founded Tusculum, a town in Latium, to the north of Alba, after his return from Ithaca, where he went to seek his father, and killed him undesignedly in a quarrel, whence 'Telegoni juga parricidæ;' *Horat. Od.* iii. 8, *Fast.* iii. N. 89, sub. fin. *Tiburis.* A town of Latium, on the Anio, whence *udi*; now Tivoli. It was founded by three Grecian brothers, Tiburtus, Coras, and Catillus, and named from the first.

73. *Atrides.* This must be understood in a similar sense with *Agamemnonius*, which is applied to Halesus by Virgil, *Æneid*, vii. 723, and which is understood by Heyne to mean an associate or fellow-soldier of Agamemnon, or probably a descendant; he could not have been, as some suppose, the son of Agamemnon, for his father is mentioned as having been a seer; 'Fata canens silvis genitor celarat Halesum,' *Æneid*, x. 417, upon whose decease Halesus joined Turnus against Æneas. It does not appear either that Agamemnon had a brother of this name, which precludes the ordinary acceptation of *Atrides*. *Fatis agitatus*, is explained by those who make Halesus the son of Agamennon, to allude to his banishment in consequence of his having conspired with Clytemnestra to effect his father's death; but it may be used, in accordance with the opi-

A quo se dictam terra Falisca putat.
Adjice Trojanæ suasorem Antenora pacis;
Et generum Œniden, Appule Daune, tuum.
Serus ab Iliacis, et post Antenora, flammis
Attulit Æneas in loca nostra Deos.
Hujus erat Solymus Phrygiâ comes exul ab Idâ,
A quo Sulmonis mœnia nomen habent.
Sulmonis gelidi, patriæ, Germanice, nostræ;
Me miserum, Scythico quàm procul illa solo est!
Ergo ego—? tam longas sed supprime, Musa, querelas;
Non tibi sunt mæstâ sacra canenda lyrâ.
Quò non livor adit? sunt qui tibi mensis honorem

nion expressed above, in reference to Halesus having shared in the ill fortunes which befel the Grecian chiefs on their return from Troy.

74. *Terra Falisca.* By a change in the initial letter, the city Falisca, called also Falerii, was named after its founder Halesus.

75. *Antenora.* See *Iliad*, v. 348; Antenor always advocated peaceful measures in the Trojan councils, whence *suasorem pacis;* so Horace, 'Antenor censet belli præcidere causam.' *Epist.* i. 2, 11, and Livy; 'duobus, Ænea Antenoreque, et vetusti jure hospitii, et quia pacis reddendæque Helenæ semper auctores fuerant, omne jus belli Achivos abstinuisse.' i. 1. He founded the city Patavium; see Livy, in loc. cit.

76. *Œniden.* Diomede, grandson of Œneus, and son-in-law of Daunus, an Illyrian of illustrious family, who was driven from his own country by a rebellion, and settled in Apulia, where he became sovereign of a portion of the country called, after him, Daunia. He bestowed his daughter Euhippa upon Diomede for his services in a war in which Daunus was engaged with the Messapii; he also gave him a tract of land, in which Diomede founded the city Argos Hippium, afterwards called Argyripa; 'Ille urbem Argyripam, patriæ cognomine gentis, Victor Gargani condebat Iapygis arvis;' *Æneid*, xi. 246, and lastly Arpi, *ibid.* 250.

77. *Serus ab Iliacis, &c.* Æneas did not arrive in Italy until some time after the settlers already mentioned.

79. *Hujus. Cujus.* Mazar. Voss. *Solymus,* written also *Solemus* and *Solimus*, was the reputed founder of Solymos, called afterwards Sulmo, a small town of the Peligni, in Aprutium, between Aquila and Venafrum, the birth place of Ovid, whence *patriæ nostræ*, infr. This allusion to his native home, could not fail to awaken the exiled poet's grief; the repetition of the name, v. 81, is expressive of a deep-seated and enduring affection. The epithet *gelidi*, refers to the proverbial coldness of the country; 'et quota Pelignis caream frigoribus, taces.' *Horat. Od.* iii. 19, 8.

82. *Scythico solo.* It is to be supposed that the poet wrote the above during his exile in Pontus.

83. *Ergo ego.* An aposiopesis. *Ergo ego tam longe?* Zulich. Mazar. approved by Heinsius.

85. *Quo non livor adit?* 'To what lengths does not envy go?

Eripuisse velint, invideantque, Venus.
Nam, quia ver aperit tunc omnia, densaque cedit
Frigoris asperitas, fœtaque terra parit;
Aprilem memorant ab aperto tempore dictum,
Quem Venus injectâ vindicat alma manu.
Illa quidem totum dignissima temperat orbem;
Illa tenet nullo regna minora Deo:
Juraque dat cœlo, terræ, natalibus undis;
Perque suos initus continet omne genus.
Illa Deos omnes (longum enumerare) creavit:
Illa satis causas arboribusque dedit:
Illa rudes animos hominum contraxit in unum.
Et docuit jungi cum pare quemque suâ.
Quid genus omne creat volucrum, nisi blanda voluptas?
Nec crescant pecudes, si levis absit amor.
Cum mare trux aries cornu decertat; at idem
Frontem dilectæ lædere parcit ovis.
Depositâ taurus sequitur feritate juvencam,
Quem toti saltus, quem nemus omne tremunt.
Vis eadem, lato quodcunque sub æquore vivit,
Servat; et innumeris piscibus implet aquas.
Prima feros habitus homini detraxit; ab illâ
Venerunt cultus mundaque cura sui.
Primus amans carmen vigilatum nocte negatâ

Mensis honorem, the merit of her having given its name to the month, as supr. 61.

90. *Injectâ vindicat manu.* ‘Claims, having laid her hand upon.’

91. *Orbem. Annum.* Mazar. Zulich. Petav. and others.

93. *Natalibus undis.* ‘Her native waves.’

95. *Longum enumerare. Longum est narrare.* Ursin.

98. *Et docuit, &c.*

‘But happy they! the happiest of their kind!
Whom gentler stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.’
Thomson.

‘Felices ter et amplius, Quos irrupta tenet copula. *Horat. Od.* i. 13, 17.

99. *Quid genus.*

‘'Tis love creates this melody, and all
This waste of music is the voice of love;
That even the birds and beasts the tender art
Of pleasing teaches. Hence the glossy kind
Try every winning way inventive love
Can dictate, and in courtship to their mates,
Pour forth their little souls.’
Thomson.

105. *Vis eadem, &c.*

‘Nor undelighted by the boundless spring
Are the broad monsters of the foaming deep.’
Id.

109. *Carmen vigilatum.* The serenade.

Dicitur ad clausas concinuisse fores:
Eloquiumque fuit duram exorare puellam;
Proque suâ causâ quisque disertus erat.
Mille per hanc artes motæ; studioque placendi,
Quæ latuere priùs, multa reperta ferunt.
Hanc quisquam titulo mensis spoliare secundi
Audeat? à nobis sit procul iste furor.
Quid, quòd ubique potens, templisque frequentibus aucta,
Urbe tamen nostrâ jus Dea majus habet?
Pro Trojâ, Romane, tuâ Venus arma ferebat,
Cùm gemuit teneram cuspide læsa manum;
Cœlestesque duas Trojano judice vicit:
Ah nolim victas hoc meminisse Deas!
Assaracique nurus dicta est; ut scilicet olim
Magnus Iuleos Cæsar haberet avos.
Nec Veneri tempus, quàm ver, erat aptius ullum;
Vere nitent terræ; vere remissus ager.
Nunc herbæ ruptâ tellure cacumina tollunt;
Nunc tumido gemmas cortice palmes agit.
Et formosa Venus formoso tempore digna est;
Utque solet, Marti continuata suo.
Vere monet curvas materna per æquora puppes
Ire, nec hibernas jam timuisse minas.
Rite deam Latiæ colitis matresque nurusque,
Et vos, quîs vittæ longaque vestis abest.

119. *Pro Trojâ, &c.* The poet assigns the cause why she was worshipped with more especial reverence at Rome than she was elsewhere.

120. *Læsa manum.* See *Homer Iliad.* v. 335.

121. *Cœlestesque, &c.* In allusion to her having borne away the palm of beauty from Juno and Minerva, in the judgment of Paris upon Mount Ida.

122. *Victas hoc meminisse. Dictas hoc meruisse.* Mazar. Zulich.

126. *Vere nitent terræ.* 'Emicuere rosæ, violæque, et molle Cyperon, Albaque de viridi riserunt lilia prato.' &c. *Petron.*

'Along these blushing borders, bright with dew,
And in yon mingled wilderness of flowers,
Fair handed Spring unbosoms every grace.'
Thomson.

'How calm, how beautiful comes on
The stilly hour when storms are gone!
When warring winds have died away,
And clouds, beneath the glancing ray,
Melt off, and leave the land and sea
Sleeping in bright tranquillity,—
Fresh as if day again were born,
Again upon the lap of morn.'
Lalla Rookh.

134. *Quîs vittæ, &c.* The poet addresses those who wore neither the *vitta*, the fillet peculiar to the Vestal virgins, nor the *stola*, the

Aurea marmoreo redimicula solvite collo:
  Demite divitias: tota lavanda Dea est.
Aurea siccato redimicula reddite collo;
  Nunc alii flores, nunc nova danda rosa est.
Vos quoque sub viridi Myrto jubet illa lavari:
  Causaque, cur jubeat, discite, certa subest.
Littore siccabat rorantes nuda capillos.
  Viderunt Satyri, turba proterva, deam.
Sensit, et opposita texit sua corpora myrto.
  Tuta fuit facto: vosque referre jubet.
Discite nunc, quare Fortunæ tura Virili
  Detis eo, calida qui locus humet aqua.
Accipit ille locus posito velamine cunctas;
  Et vitium nudi corporis omne videt.
Ut tegat hoc, celetque viros, Fortuna Virilis
  Præstat: et hoc parvo ture rogata facit.
Nec pigeat niveo tritum cum lacte papaver
  Sumere, et expressis mella liquata favis.
Cum primum cupido Venus est deducta marito;
  Hoc bibit. Ex illo tempore nupta fuit.

stole or cimar, (vestis muliebris ad talos usque demissa; *Forcel.*) characteristic of matrons; the worshippers of Venus being of a less grave description than either of the foregoing; so, *ex Pont.* iii. *ep.* 3, 51, 'Scripsimus hæc istis, quarum nec vitta pudicos Contingit crines, nec stola longa pedes.'

135. *Aurea redimicula.* Golden ornaments, necklaces, &c.; *redimicula* properly signifies the ribbons which fall upon the shoulders from the *mitra* or turban. *Marmoreo collo.* 'From the neck of the marble statue,' for the purpose of washing it and re-arranging the rich dress, *divitiæ*, in which it was usually robed.

138. *Nunc alii flores.* On the kalends of April, the married women sacrificed to Venus Verticordia; infr. 160. Upon the same day, wearing chaplets of myrtle, they bathed in the Tiber, near the temple of Fortuna Virilis, infr. 145.

139. *Sub myrto*, sc. *Myrto coronatæ*, as *sub armis* for *armati.*

140. *Causaque.* See supr. v. 15.

145. *Fortunæ Virili.* Τύχη ἀνδρεία; *Dion.* The temple of this deity contained a wooden statue of its founder, Servius Tullius. see *Fast.* vi. 523.

146. *Eo*, sc. *loco. Calida. Gelida.* Al.

147. *Posito velamine.* The object of propitiating Fortuna Virilis, was, that she might conceal any blemishes upon their persons which were likely to render her fair worshippers less agreeable in the eyes of their husbands.

151. *Niveo tritum*, &c. This drink was called *cocetum*, *Plin.* xix. 8, and was usually presented to a bride upon the day of her nuptials, as an omen of future felicity.

153. *Marito.* Vulcan.

Supplicibus verbis illam placate: sub illa
  Et forma, et mores, et bona fama manet.
Roma pudicitia proavorum tempore lapsa est,
  Cumæam, veteres, consuluistis anum.
Templa jubet Veneri fieri; quibus ordine factis,
  Inde Venus verso nomina corde tenet.
Semper ad Æneadas placido, pulcherrima, vultu
  Respice, totque tuas, Diva, tuere nurus.

KAL. APRIL. OCCIDIT SCORPIOS.

Dum loquor, elatæ metuendus acumine caudæ
  Scorpios in virides præcipitatur aquas.

QUART. NON. APRIL. OCCIDUNT PLEIADES.

Nox ubi transierit, cœlumque rubescere primo
  Cœperit, et tactæ rore querentur aves;
Semustamque facem vigilata nocte viator
  Ponet, et ad solitum rusticus ibit opus;
Pleiades incipiunt humeros relevare paternos:
  Quæ septem dici, sex tamen esse solent.

157. *Proavorum tempore.* A. U. 639, in the consulship of Acilius Balbus and Porcius Cato, the daughter of a Roman knight was struck with lightning, this was interpreted by the soothsayers as affecting the character of the Vestals, three of whom were convicted, upon investigation, of having broken their vows; the Sibylline books were consulted, and they required that two Greeks and two Gauls should be buried alive; also that a statue should be erected to Venus Verticordia, to prevent the repetition of such a crime. Sulpicia, daughter of Paterculus, and wife of Fulvius Flaccus, was selected, in consequence of the eminent purity of her character and demeanour, to consecrate this statue. *Val. Max.* viii. 15, *Plin.* viii. 35.

158. *Cumæam anum.* The Sibyl already mentioned.

159. *Templa.* In the Via Salaria, outside the Porta Collina.

160. *Verso corde.* Hence Venus Verticordia, the Ἀφροδίτης ἀποστροφία of the Greeks, expressive of the reclaiming of the heart from its vicious wanderings to the sway of a well-regulated affection.

163. *Dum loquor.* On the morning of the kalends of April, the scorpion sets cosmically.

165. *Nox ubi, &c.* On the IV. Non. April, the Pleiads set heliacally.

166. *Tactæ rore.* 'Sprinkled with the dew.'

169. *Humeros paternos.* sc. of Atlas: *Relevare*, see *Fast.* ii. N. 339.

170. *Quæ septem dici, &c.* The

Seu quod in amplexum sex hinc venere deorum;
Nam Steropen Marti concubuisse ferunt:
Neptuno Halcyonen, et te, formosa Celæno:
Maian, et Electran, Taygetenque Jovi:
Septima mortali Merope tibi, Sisyphe, nupsit.
Pœnitet; et facti sola pudore latet.
Sive quod Electra Trojæ spectare ruinas
Non tulit: ante oculos opposuitque manum.

PRID. NON. APRIL. MEGALESIA, SIVE MATRIS MAGNÆ FESTUM.

Ter sine perpetuo cœlum versetur in axe;
Ter jungat Titan, terque resolvat equos:
Protinus inflexo Berecynthia tibia cornu
Flabit, et Idææ festa Parentis erunt.
Ibunt semimares, et inania tympana tundent;

Pleiads were seven in number, but six stars only appearing in the constellation, the poet proceeds to account for the lost one.

'And is there glory from the heavens departed?—
Oh! void unmarked!—thy sisters of the sky
Still hold their place on high,
Though from its rank thine orb so long hath started,
Thou, that no more art seen of mortal eye!

Hemans.

171. *Hinc.* Of the Pleiads.

175. *Sisyphe.* King of Corinth, whom Merope married and bore him Glaucus, Creon, and Laertes.

176. *Pudore.* The shame of having been espoused to a mortal, while her sisters were thought worthy the attention of the gods.

177. *Sive quod, &c.* Or Electra, the mother of Dardanus, head of the Trojan kings, might have been the absent star, having concealed herself lest she should behold the overthrow of Troy.

179. *Ter sine, &c.* Prid. Non. April. the festival Megalesia, from Gr. μεγάλη, *magna*, or Ludi Megalenses, was held in honour of Cybele, the mother of the gods, the particulars of which are detailed in the text.

180. *Titan.* The sun.

181. *Berecynthia tibia.* The Phrygian flute, so called from Berecynthus, a mountain in Phrygia, sacred to Cybele, or because Midas the king of Phrygia invented it. It was widened towards the end, which was generally made of brass or horn, whence probably *inflexo cornu*, and *lotos adunca*, infr. for the purpose of emitting a graver sound; see Addenda.

182. *Idææ.* So called from Ida in Phrygia, whence her sacred rites were introduced into Rome, infr. 225. *Parentis.* Among the appellations of Cybele are Mater Deorum, Ops, Magna Mater, Rhea, and Dindymene, &c.

183. *Ibunt semimares.* The Galli or priests of Cybele, so called from Gallus, a river in Phrygia,

Æraque tinnitus ære repulsa dabunt.
Ipsa sedens molli comitum cervice feretur
Urbis per medias exululata vias.
Scena sonat, Ludique vocant: spectate, Quirites:
Et Fora Marte suo litigiosa vacent.
Quærere multa libet; sed me sonus æris acuti
Terret, et horrendo lotos adunca sono.
Da, Dea, quas sciter, doctas, Cybeleïa neptes.
Audit, et has curæ jussit adesse meæ.
Pandite mandati memores, Heliconis alumnæ,
Gaudeat assiduo cur Dea Magna sono.
Sic ego. Sic Erato: (mensis Cythereïus illi
Cessit, quòd teneri nomen amoris habet)
Reddita Saturno sors hæc erat; Optime regum,
A nato sceptris excutiere tuis.
Ille suam metuens, ut quæque erat edita, prolem
Devorat, immersam visceribusque tenet.
Sæpe Rhea questa est toties fœcunda, nec unquam
Mater; et indoluit fertilitate suâ.
Jupiter ortus erat: (pro magnâ teste vetustas
Creditur; acceptam parce movere fidem.)
Veste latens saxum cælesti viscere sedit;
Sic genitor fatis decipiendus erat.

which was supposed to set mad those who drank of it, or from Gallus, the first priest of the goddess, or most likely from the Gallogræci, who had passed into Greece, and from thence into Phrygia. They were called also Curetes and Corybantes, infr. 210, and their chief Archigallus. *Inania tympana.* The hollow drums.

184. *Æra.* The cymbals.

187. *Scena sonat.* Hence the difference between the place and manner of celebrating the Ludi Megalenses and Ludi Magni: the former having been almost exclusively confined to the theatre, the latter to the circus. There is also a material difference as to the period of their institution; the former having been founded at the period mentioned infra. 225, and the latter by Tarquinius Priscus, *Ludique,* sc. *Megalenses* κατ' ἐξοχήν.

188. *Et fora.* *Fast.* i. 73. *Marte suo.* So Juvenal, 'ubi summa Quæstio, quæ veniant diversâ parte sagittæ.' *Sat.* 7, 156. This was a *dies nefastus,* whence *fora vacent,* &c.

190. *Lotos.* The lote or nettle tree, indigenous to Africa, with a black wood, of which the *tibiæ* were usually made.

191. *Doctas neptes.* The Muses, who being the daughters of Jupiter, were consequently granddaughters of Cybele.

205. *Veste latens saxum.* Ἐν σπαργάνοις εἰλημένον πέτρον, *Neap.* 'lapidem pannis involutum;' *Forcel.*

Ardua jamdudum resonat tinnitibus Ide,
  Tutus ut infanti vagiat ore puer.
Pars clypeos sudibus, galeas pars tundit inanes ;
  Hoc Curetes habent, hoc Corybantes opus.
Res latuit patrem ; priscique imitamina facti,
  Æra Deæ comites raucaque terga movent.
Cymbala pro galeis, pro scutis tympana pulsant ;
  Tibia dat Phrygios, ut dedit antè, modos.
Desierat. Cœpi : Cur huic, genus acre, leones
  Præbent insolitas ad juga curva jubas ?
Desieram. Cœpit : Feritas mollita per illam
  Creditur : id curru testificata suo est.
At cur turrita caput est ornata corona ?
  An Phrygiis turres urbibus illa dedit ?
Hoc quoque, dux operis, moneas precor ; unde petita

207. *Ardua Ide*. A high mountain in Crete, where Jove was concealed by his mother, who employed her priests to drown with their noise his infant cries, hence supr. *Gaudeat assiduo cur, &c.*

209. *Sudibus*. Rods or fencing foils ; such as the gladiators used to be presented with, in token of their discharge.

210. *Curetes*. So called from Gr. κουρὰ, *tonsura ;* they were also called Dactyli, from δακτυλὸς, *digitus*, either because they equalled the fingers of both hands in number, or from their having been employed by Cybele for similar purposes of service as the fingers are used. The Corybantes, also priests of the Idæan mother, were so called from Gr. κορύπτω, *caput jacto*, and βαίνω, *incedo*, in allusion to their frantic movements, or from κόρα, *oculi pupilla*, because they were said to have slept with their eyes open while watching the infant Jove, whence the application of κορυβαντιᾷν, to those 'whose eyes are open, but their senses shut ;' or from κόρυον, the name by which the inhabitants of Cyprus designated brass, in which one of their mountains abounded. They were also called Idæi Dactyli, because according to some mythologists, Cybele flying from Saturn, arrived at the Cretan Ida, and clasped it with her hands while giving birth to Jupiter, whence the Corybantes sprung from that part of the mountain which bore the impression of her fingers. They are said to have been three in number, Damnameneus, Acmon, and Celmo.

212. *Raucaque terga*. Their drums having been covered with hides.

214. *Phrygios modos*. The Phrygian measure, which was used in religious ceremonies, was invented by Marsyas, a Phrygian ; the Dorian, which was adapted to warlike themes, by Thamyras, a Thracian, and the Lydian, accommodated to the lighter strains of poetry and love, by Amphion.

221. *Hoc quoque*. The poet proceeds to account for the introduction of the worship of Cybele into Rome.

Venerit? An nostrâ semper in Urbe fuit?
Dindymon, et Cybelen, et amænam fontibus Iden
Semper, et Iliacas Mater amavit opes.
Cùm Trojam Æneas Italos portaret in agros,
Est Dea sacriferas penè secuta rates.
Sed nondum fatis Latio sua numina posci
Senserat; assuetis substiteratque locis.
Pòst, ut Roma potens opibus jam secula quinque
Vidit, et edomito sustulit orbe caput;
Carminis Euboici fatalia verba sacerdos
Inspicit; inspectum tale fuisse ferunt:
Mater abest: Matrem jubeo, Romane, requiras:
Cùm veniet, castâ est accipienda manu.
Obscuræ sortis Patres ambagibus errant;
Quæve parens absit, quove petenda loco.
Consulitur Pæan; Divûmque arcessite Matrem.
Inquit: in Idæo est invenienda jugo.
Mittuntur proceres. Phrygiæ tum sceptra tenebat
Attalus; Ausoniis rem negat ille viris.

223. *Dindymon, &c.* Mountains in Phrygia.

224. *Iliacas opes.* All Phrygia was sacred to Cybele.

226. *Est pene secuta.* 'Almost followed.'

227. *Sed nondum.* The time had not arrived for the introduction of her rites into Rome.

229. *Secula quinque.* U. C. 547. 'Civitatem eo tempore (secund. bell. Punic.) repens religio invaserat, invento carmine in libris Sibyllinis, propter crebrius eo anno de cœlo lapidatum inspectis. *Quandoque hostis alienigena terræ Italiæ bellum intulisset, eum pelli Italia vincique posse, si mater Idæa a Pessinunte Romam advecta foret.*' *Liv.* xxix. 10.

231. *Carminis Euboici.* The Sibylline books.

232. *Inspectum.* sc. *carmen. Ferunt. Refert,* i. e. *sacerdos.* Erfurt.

233. *Mater.* So Cybele was called by the Greeks simply Μητηρ.

234. *Casta manu.* Infr. 279.

236. *Quæve parens.* According to Livy, in the passage already quoted, N. 229, there was no such ambiguity either as to the person or the place.

237. *Consulitur Pæan.* Apollo so called from Gr. παίω, *ferio,* in allusion to his having slain the Python, or from the same verb in its signification of *medeor, curo,* from his having been the god of medicine.

239. *Mittuntur proceres.* 'Legatos ad eum (Attalum) decernunt, M. Valerium Lævinum qui bis consul fuerat ac res in Græcia gesserat, M. Cæcilium Metellum prætorium, Ser. Sulpicium Galbam ædilitium, duos quæstorios, Cn. Tremellium Flaccum et M. Valerium Faltonem.' *Liv.* xxix. 11.

240. *Attalus.* King of Pergamus, who assisted the Romans against Philip, *Liv. ibid.* his name, like that of Crœsus, passed, in consequence of his enor-

Mira canam: longo tremuit cum murmure tellus;
  Et sic ex adytis Diva locuta suis:
Ipsa peti volui; ne sit mora, mitte volentem:
  Dignus Roma locus, quò Deus omnis eat.
Ille soni terrore pavens, Proficiscere, dixit;
  Nostra eris; in Phrygios Roma refertur avos.
Protinus innumeræ cædunt pineta secures
  Illa, quibus fugiens Phryx pius usus erat.
Mille manus coeunt; et picta coloribus ustis
  Cœlestûm Matrem concava puppis habet.
Illa sui per aquas fertur tutissima nati;
  Longaque Phryxeæ stagna sororis adit;
Rhœteumque rapax, Sigeiaque littora transit,
  Et Tenedum, et veteres Eetionis opes.

mous wealth, into a proverb; 'Attalicis conditionibus Nunquam dimoveas,' &c. *Horat. Od.* i. 1, 12: having had no male issue by his wife Berenice, he bequeathed his possessions, in token of his regard, to the Roman people. *Rem negat ille.* The poet is at variance here with the historian; 'Pergamum, ad regem venerunt. Is legatos comiter acceptos Pessinuntem in Phrygiam deduxit;" it is fit to mention how they found the deity represented; 'sacrumque iis lapidem, quam matrem Deûm esse incolæ dicebant, tradidit, ac deportare Romam jussit.' *Liv. ibid.*

246. *Nostra eris.* The ancestors of Rome having been Phrygians.

248. *Illa quibus, &c.* 'Classemque sub ipsa Antandro et Phrygiæ molimur montibus Idæ.' *Æneid,* iii. 5, 6.

251. *Sui nati.* Neptune.

252. *Longaque, &c.* The Hellespont

253. *Rhœteum.* For *Rhœtea vada,* the sea that washes Rhœteum a town and promontory of Troas, as was also Sigeium. The former was celebrated for the tomb of Ajax, the latter for that of Achilles. *Rapax,* is used here as elsewhere for *rapidum.* Some copies read *capax,* in reference to its having been the station of the Grecian fleet.

254. *Tenedum.* An island on the coast of Troas, in sight of Troy, with a cognominal Æolian town, where there was a temple of Apollo Smintheus. It is said to have been so called from Tennes, or Tenes, who was exposed in a coffin by his father Cygnus, a Thracian, at the instigation of his mother-in-law, and borne to this island, of which he was subsequently appointed sovereign, and deified after death for his extraordinary virtues. Its former name was Leucophrys. It was famous for its earthen ware, *Schol. in Aristoph.* for the manufacture of which it afforded abundance of excellent red clay, *tinedom,* whence Bochart would derive its name. For *Tenedum,* Heinsius proposes to read *Theben,* of which Eetion was sovereign, and whose shores, between Antandrus and Lyrnessus, might have been visible to those who were conveying Cybele to Italy; besides the name of Eetion is never found in con-

Cyclades excipiunt, Lesbo post terga relictâ;
 Quàque Caristeïs frangitur unda vadis.
Transit et Icarium, lapsas ubi perdidit alas
 Icarus, et vastæ nomina fecit aquæ.
Tum lævâ Creten, dextrâ Pelopeïdas undas
 Deserit; et Veneri sacra Cythera petit.
Hinc mare Trinacrium, candens ubi tingere ferrum
 Brontes, et Steropes, Acmonidesque solent:
Æquoraque Afra legit, Sardoaque regna sinistris
 Prospicit à remis, Ausoniamque tenet.
Ostia contigerat, quà se Tiberinus in altum
 Dividit, et campo liberiore natat.
Omnis Eques, mistâque gravis cum plebe Senatus,
 Obvius ad Tusci fluminis ora venit.
Procedunt pariter matres, natæque, nurusque;
 Quæque colunt sanctos virginitate focos.

junction with the former, while it is frequently used by the poets with the latter; 'Eetioneas Thebas.' *Metam.* xii. Θήβην ἱερὴν πόλιν Ἠετίωνος; *Homer*, *Il.* i. &c.

255. *Cyclades.* Islands surrounding Delos in the Ægean Sea.

256. *Caristeis.* So called from Caristus, a city of Eubœa opposite to the island of Andros.

257. *Icarium*, sc. *mare.* Between Samos and Myconum, so called from Icarus, the son of Dædalus, who attempted to accomplish an escape from Crete by means of wings, fastened on with wax, 'ceratis pennis,' *Horat.* The father succeeded; but Icarus soared too near the sun, and melted the wax, in consequence of which he fell into the sea, which afterwards bore his name.

259. *Pelopeïdas undas.* Which wash the Peloponnesus.

261. *Trinacrium.* Sicilian; so called from the three promontories of Sicily, Pachynus, Pelorus, and Lilybœum. *Candens ubi*, &c. Ætna, in Sicily, was sacred to Vulcan, the ancients having believed that its eruptions were occasioned by the working of the Cyclops at their forges.

262. *Brontes*, &c. The three Cyclops, so called from βροντὴ, *tonitru*, στεροπὴ, *fulgur*, and ακμων, *incus.*

263. *Æquoraque Afra.* The Libyan Sea. *Sardoaque regna.* Sardinia, now Sardegna, a large island between the Tyrrhene and Balearic seas; said to have been colonised by Sardus, a son of Hercules. It lay to the left of those sailing from the Libyan sea towards Italy, whence *sinistris prospicit*, &c.

266. *Dividit.* The Tiber emptied itself by two mouths into the Tuscan sea, twelve miles below the city of Rome, whence *campo liberiore natat.*

269. *Procedunt pariter*, &c. 'P. Cornelius cum omnibus matronis Ostiam ire jussus obviam Deæ, isque eam de nave accipere, et in terram elatam tradere ferendam matronis.' *Liv.* xxix. 14.

270. *Sanctos. Castos*, Petav.

Sedula fune viri contento brachia lassant:
Vix subit adversas hospita navis aquas.
Sicca diu tellus fuerat; sitis usserat herbas:
Sedit limoso pressa carina vado:
Quisquis adest operi, plus quàm pro parte laborat;
Adjuvat et fortes voce sonante manus.
Illa velut medio stabilis sedet insula ponto;
Attoniti monstro stantque paventque viri.
Claudia Quinta genus Clauso referebat ab alto;
Nec facies impar nobilitate fuit.
Casta quidem, sed non et credita; rumor iniquus
Læserat, et falsi criminis acta rea est.
Cultus, et ornatis variè prodisse capillis
Obfuit, ad rigidos promptaque lingua senes.
Conscia mens recti famæ mendacia risit:
Sed nos in vitium credula turba sumus.
Hæc ubi castarum processit ab agmine matrum,
Et manibus puram fluminis hausit aquam;
Ter caput irrorat, ter tollit in æthera palmas:
Quicunque aspiciunt, mente carere putant.
Submissoque genu, vultus in imagine Divæ
Figit, et hos edit, crine jacente, sonos:
Supplicis, alma, tuæ, genitrix fœcunda Deorum,
Accipe sub certâ conditione preces.
Casta negor; si tu damnas, meruisse fatebor:
Morte luam pœnas judice victa Deâ.
Sed, si crimen abest, tu nostræ pignora vitæ
Re dabis; et castas casta sequere manus.
Dixit, et exiguo funem conamine traxit:
Mira, sed et scenâ testificata loquar.

279. *Claudia Quinta.* 'Matronæ primores civitatis, inter quas unius Claudiæ Quintæ insigne est nomen, accepere: cui dubia (ut traditur) antea fama clariorem ad posteros tam religioso ministerio pudicitiam fecit.' *Liv. ibid. Clauso alto.* Atta Clausus, of Sabine origin, was the head of the Patrician family of the Claudii at Rome; whence some propose to read *Atta* for *alto*.

282. *Acta rea est.* 'Was arraigned.'

283. *Cultus, &c.* Her dress, and her having appeared in public with her hair fancifully adorned, besides the readiness of her replies to the censures of austere old age, were the sum of the objections against Claudia.

300. *Scena.* The Megalesia, see N. supr. 187, were called *Ludi Scenici*, for which *scena* stands in the text; the poet infers the truth of the extraordinary fact which he has just described, from its having been commemorated by representation on the stage.

Mota Dea est; sequiturque ducem, laudatque sequendo:
  Index lætitiæ fertur in astra sonus.
Fluminis ad flexum veniunt; Tiberina priores
  Ostia dixerunt, unde sinister abit.
Nox aderat: querno religant à stipite funem:
  Dantque levi somno corpora functa cibo.
Lux aderat; querno solvunt à stipite funem:
  Antè tamen posito thura dedêre foco:
Ante coronata puppe sine labe juvencam
  Mactarunt, operum conjugiique rudem.
Est locus, in Tiberin qua lubricus influit Almo,
  Et nomen magno perdit ab amne minor.
Illic purpureâ canus cum veste sacerdos
  Almonis Dominam sacraque lavit aquis.
Exululant comites, furiosaque tibia flatur;
  Et feriunt molles taurea terga manus.
Claudia præcedit, læto celeberrima vultu;
  Credita vix tandem teste pudica Deâ.
Ipsa sedens plaustro portâ est invecta Capenâ:
  Sparguntur junctæ flore recente boves.
Nasica accepit: templi tunc exstitit auctor;
  Augustus nunc est: antè Metellus erat.

303. *Tiberina Ostia. Ostia—æ*, Livy, *Ostia—orum*, Strabo. A town of note on the left or south side of Rome, at the mouth of the Tiber, whence its name. The first Roman colony was planted there by Ancus Martius, called Colonia Ostiensis. It was celebrated for its salt-works, Salinæ Ostienses, from which the Via Salaria was so called.

311. *Almo*. See *Fast.* ii. n. 483.

313. *Sacerdos*. Ἀρχιερεὺς; the Archigallus. He was usually clad in purple, the inferior priests, Galli, in white.

315. *Exululant*. Their usual ejaculations were, εὖα, σαβοῖ, ὕης ἄττης, ἄττης ὕης.

316. *Taurea terga*. Drums, covered with the hides of bulls, as supr. 212.

319. *Porta Capena*. Now Porta di S. Sebastiano, opening out on the Appian way. The Marcian aqueduct passed over this gate, whence Juvenal; 'Substitit ad veteres arcus madidamque Capenam.' *Sat.* 3, 11; *madidam* dixit, quia semper inde aliquid stillabat. *Forcel.*

321. *Nasica accepit*. '—hospes Numinis Idæi;' *Juvenal*, *Sat.* 3, 137. In consequence of a decree of the senate; 'quærendum virum optimum in civitate esse, qui eam (Cybelen) ritè hospitio exciperet,' *Liv.* xxix. 11, P: Scipio Nasica, son of Cneius Scipio and cousin of Scipio Africanus, was appointed on account of the remarkable integrity of his life, 'adolescentem nondum quæstorium, judicaverunt in tota civitate, virum bonorum optimum esse,' *Liv. ibid.* 14, to receive the goddess, which he did, according to Livy, at the mouth of the Tiber,

Substitit hîc Erato; mora fit, si cætera quæram.
  Dic, inquam, parvâ cur stipe quærat opes?
Contulit æs populus, de quo delubra Metellus
  Fecit, ait; dandæ mos stipis inde manet.
Cur vicibus factis ineant convivia, quæro,
  Tum magìs, indictas concelebrentque dapes?
Quòd bene mutârit sedem Berecynthia, dixit,
  Captant mutatis sedibus omen idem.

'ad ostium amnis Tiberini ab sacerdotibus Deam accepit, &c. *Liv. ibid.*

— *Templi tunc exstitit auctor.* 'Then the founder of a temple came forward.' Nasica first received and afforded the deity an abode in his own house, then a temple was built for her, according to the poet, by Q. Cæcilius Metellus, who collected a sum of money for this purpose, infr. 325. Livy, however, states it to have been built by M. Livius and C. Claudius, censors. It was restored, after it had suffered considerable damage from fire, by Augustus; 'Templorum positor, templorum sancte repostor,' *Fast.* ii. 63, whence *Augustus nunc, &c.* Some copies for *tunc exstitit*, read *non perstitit*, alluding to the change in the name of the founder.

324. *Parva stipe.* See *Fast.* i. N. 185, sub. fin. 'Ante deum matrem cornu tibicen adunco cum canit, *exiguæ* quis *stipis* æra neget.' *Ex. Pont. Ep.* I, 39. During the days of her festival, upon which the statue of the goddess was carried through the city, a man and woman, (both Phrygians, for by a decree of the senate the Romans were forbidden this office,) went from street to street collecting money to defray the expenses &c. of the deity; so Eustathius; Μητραγυρτεῖν, τὸ μετὰ τυμπάνων καὶ τινῶν τοιούτων περιϊέναι, καὶ ἐπὶ τῇ μητρὶ ἀγείρειν τροφάς; whence these collectors were called Μητραγυρται, from μήτηρ and ἀγείρω. *Cic. de Legat.* ii. c. 9. 'Præter Idææ matris famulos, eosque justis diebus, nequis stipem cogito;' *ibid.* c. 16. 'Stipem sustulimus, nisi eam quam ad paucos dies propriam Idææ Matris excepimus, implet enim superstitione animos et exhaurit domos.' The origin of this custom is stated in the text.

327. *Cur vicibus, &c.* 'Why do they feast with each other by turns,' *Forcel.*; more simply expressed by the obsolete verb *mutito*, probably by syncope for *mutuito*, th. *mutuus*. 'Principes civitatis, qui ludis Megalensibus antiquo ritu mutitarent, id est, mutua inter se convivia (al. *dominia*, feasts where one presided who was called *dominus*) agitarent.' *Gell.* ii. c. 24. Some, however, from *mutarit* and *mutatis*, infr. 355-6, suppose *mutito* a verb frequentative from *muto*. The arrangement of the feasts and sacrifices of Cybele as well as the other deities, was at last assigned, in order to remedy the confusion attendant upon them, to the Tresviri Epulones, three men appointed to take charge of all such matters.

328. *Tum magis. Mutuita.* Heins.

329. *Bene mutarit sedem.* In coming from Pessinus to Rome.

330. *Sedibus.* The houses where the feasts were prepared.

Institeram, quare primi Megalesia ludi
  Urbe forent nostrâ : cùm Dea, (sensit enim,)
Illa Deos, inquit, peperit ; cessere parenti :
  Principiumque dati Mater honoris habet.
Cur igitur Gallos, quibus est venerata, vocamus,
  Cùm tanto Phrygiâ Gallica distet humus ?
Inter, ait, viridem Cybelen altasque Celænas,
  Amnis it insanâ, nomine Gallus, aquâ.
Qui bibit inde, furit : procul hinc discedite, queis est
  Cura bonæ mentis : qui bibit inde, furit.
Non pudet herbosum, dixi, posuisse moretum
  In Dominæ mensis ? an sua causa subest ?
Lacte mero veteres usi memorantur, et herbis,
  Sponte suâ si quas terra ferebat, ait.
Candidus elisæ miscetur caseus herbæ,
  Cognoscat priscos ut Dea prisca cibos.

NON. APR. FORTUNÆ PUBLICÆ ÆDES DICAT.

Postera cùm cœlo motis Pallantias astris
  Fulserit, et niveos luna levârit equos ;
Qui dicet, Quondam sacrata est colle Quirini
  Hâc Fortuna die Publica ; verus erit.

331. *Institeram.* 'I had urgently asked.' *Primi.* Principal, chief; as appears from their name, place of celebration, &c.

332. *Dea.* Erato.

334. *Principiumque.* Cybele, as their general parent, took precedence of all the other deities.

337. *Cybelen.* A mountain of Phrygia Magna, near Celœnæ, which was formerly its capital, situated at the common springs of the Mæander and Marsyas, on a cognominal mountain; whence *altas.*

341. *Moretum.* Gr. *μυσωτόν* or *τρίμμα,* a kind of salad, composed of garlic, parsley, cheese, oil, vinegar, onions, coriander, and rue. It is discussed in detail in a poem entitled *Moretum,* which is to be found among the Catalecta of Virgil.

342. *Sua causa.* 'A peculiar motive.'

345. *Elisæ herbæ.* Thence called *τρίμμα,* from *τρίβω, tero.*

346. *Priscos.* Primitive; such as the goddess may have been supposed familiar with in the days of Saturn.

347. *Postera.* Non. April. *Pallantias.* Aurora; so called from her having been the cousin of Pallas, the Titan, nephew of her father Hyperion.

348. *Levârit.* sc. jugo.

350. *Fortuna Publica.* Gr. *Τύχη δημοσία.* *Hac die.* Non. April.

OCT. ID. APR. JUBA VICTUS. LIBRA OCCIDIT. DIES PLUVIUS.

Tertia lux, memini, ludis erat; at mihi quidam
  Spectanti senior, contiguusque loco,
Hæc, ait, illa dies, Libycis quâ Cæsar in oris
  Perfida magnanimi contudit arma Jubæ.
Dux mihi Cæsar erat, sub quo meruisse tribunus
  Glorior; officio præfuit ille meo.
Hanc ego militiâ, sedem, tu pace parâsti,

351. *Tertia lux.* The third day of the Megalesia, the day after the nones, VIII. Id. April, the plays were represented in commemoration of Cæsar's triumph, as infra.

352. *Contiguusque loco.* So Homer; Ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον.

353. *Libycis oris.* U. C. 707, Cæsar conquered the united forces of Cato, Scipio and Juba, to whom the two former had fled into Africa for assistance after the defeat of Pompey on the plains of Pharsalia. In the course of this engagement, Cæsar made himself master of three camps, and killed fitfy thousand of the enemy, with the loss, as it is said, of fifty men only. This was his fourth triumph; 'Triumphavit post devictum Scipionem quater eodem mense, sed interjectis diebus. Primum et excellentissimum triumphum egit Gallicum, sequentem Alexandrinum, deinde Ponticum, proximum Africanum.' *Sueton.* It is singular that Plutarch mentions three only, one for Egypt, another for Pontus, and a third for Africa. By *perfida arma*, allusion may be intended to Juba's having been a Numidian, or his opposition to the arms of Cæsar, which the poet would designate as rebellious. *Magnanimi*, may be applied in reference to Juba's defeat of Curio, whom Cæsar had sent into Africa, or to his having killed himself, with Petreius, who had shared his good and evil fortune, after he had been overcome at Thapsus, and abandoned by his subjects; the Romans having considered suicide as an act of heroism.

355. *Meruisse.* 'To have served.'

356 *Præfuit.* Because the old man, *senior*, supr. 352, was a military tribune under the emperor Cæsar.

357. *Hanc sedem.* In the fourteen rows between the *orchestra* and the *præcinctio prima*, (see Adams' Rom. Antiq. Boyd's new edition, pp. 297, 298,) reserved for the equestrian order, tribunes, &c. It appears, however, that it was by virtue of his civil magistracy, *bis quinos*, &c. and not from his privilege as an *Eques*, that this seat was assigned to the poet in the text. He was one of the DECEMVIRI *litibus judicandis*, appointed by Augustus, who were to assemble the Centumviri, or judges, and preside at their courts. Ovid probably exercised this office a few years previous to his banishment.

Inter bis quinos usus honore Viros.
Plura locuturi subito seducimur imbre:
Pendula cælestes Libra movebat aquas.

TERT. ID. APR. ORION OCCIDIT.

Ante tamen, quàm summa dies spectacula sistat,
Ensifer Orion æquore mersus erit.

PRID. ID. APR. LUDI CEREALES.

Proxima victricem cùm Romam inspexerit Eos,
Et dederit Phœbo stella fugata locum;
Circus erit pompâ celeber numeroque Deorum;
Primaque ventosis palma petetur equis.
Hinc Cereris Ludi: non est opus indice causâ;
Sponte Deæ munus promeritumque patent.
Messis erant primis virides mortalibus herbæ,
Quas tellus nullo sollicitante dabat.
Et modò carpebant vivaci cespite gramen;

359. *Subito imbre.* The setting of Libra having been attended with rain. *Seducimur.* The audience usually returned to the porticoes when the entertainment was interrupted by rain; there having been no roofs to the earlier theatres.

360. *Pendula.* Poised; in reference to the literal meaning of *libra.*

361. *Ante tamen.* On the III. Id. April, Orion sets heliacally. *Ensifer, Ensiger.* Al. in allusion to the disposition of the stars in the constellation of Orion, which were assimilated by the ancients to a sword and belt. According to the kalendar of Constantine, the Megalesia terminated on the IV. Id. April.

363. *Proxima Eos.* Prid. Id. April. the Cerealia commenced.

365. *Circus.* Sc. *Maximus.* wherein the games accompanying the festival were celebrated. Before they began, the images of the gods were carried in procession, *pompa celeber numeroque, &c.* on carriages and in frames, 'in theusis et ferculis;' *Sueton. Jul.* 76, or on men's shoulders, with a considerable retinue of attendants, horse and foot. Then followed the combatants, dancers, musicians, &c. When the procession was concluded, the sacred rites were performed by the consuls and priests.

366. *Primaque palma.* sc. *victoria.* In imitation of the Greeks, palms were given to the victors at the games; those also who had received crowns for their warlike achievements, first wore them at the games, A. U. 459, *Liv.* x. 47.

Nunc epulæ tenerâ fronde cacumen erant.
Postmodo glans nata est: bene erat jam glande repertâ;
Duraque magnificas quercus habebat opes.
Prima Ceres, homine ad meliora alimenta vocato,
Mutavit glandes utiliore cibo.
Illa jugo tauros collum præbere coegit;
Tum primùm soles eruta vidit humus.
Æs erat in pretio: chalybeïa massa latebat:
Heu quàm perpetuò debuit illa tegi!
Pace Ceres læta est: at vos optate, coloni,
Perpetuam pacem, perpetuumque Ducem.
Farra Deæ, micæque licet salientis honorem
Detis, et in veteres thurea grana focos.
Et, si thura aberunt, unctas accendite tædas:
Parva bonæ Cereri, sint modò casta, placent.
A bove succincti cultros removete ministri;
Bos aret: ignavam sacrificate suem.

The palm-tree is said to have been chosen for this purpose, because from its elasticity it rises against the pressure of a weight placed upon it; 'adversus pondus resurgit, et sursum nititur;' *Gell*, iii. 6; hence it is used to signify any token of victory, or victory itself. *Ventosis equis.* Fleet, swift; θείειν ἀνέμοισιν ὁμοῖοι, *Hom. Il.* x. 437. The shows exhibited in the Circus Maximus consisted, according to Tacitus and others, principally of chariot and horse-races.

372. *Cacumen.* The tops of trees.

375. *Prima Ceres, &c.* Thus amended by Heinsius, *Prima Ceres hominum victu ad meliora vocato.* 'Prima Ceres ferro mortales vertere terram Instituit: cum jam glandes atque arbuta sacræ Deficerent sylvæ, et victum Dodona negaret.' *Virg. Georg.* i. 148.

379. *In pretio.* Owing to its scarcity. *Chalybeia massa.* Steel; so called from Chalybes, a people of Asia, near Pontus, whose country was said to have been so barren that they derived their support from the metals in which only the country abounded. According to some writers, tempered or sheer steel, only, is properly called *Chalybs*, from its having been dipped in a river of that name in Spain, in order to harden it, whence also the people adjacent were called Chalybes. Strabo says that this was the ancient name of the Chaldeans;—Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὠνομάζάντο, &c. He identifies them further with the Halizones in Homer, and the Alyba of the poet with Chalyba; Αὐτὰρ Ἁλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον Τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη·

387. *Cultros removete.* A law is said to have been in force among the primitive inhabitants of Italy, by which a similar punishment was inflicted upon one who had killed a man or an ox.

388. *Ignavam suem.* A preg-

Apta jugo cervix non est ferienda securi;
  Vivat, et in durâ sæpe laboret humo.
Exigit ipse locus, raptus ut virginis edam:
  Plura recognosces; pauca docendus eris.
Terra tribus scopulis vastum procurrit in æquor
  Trinacris; à positu nomen adepta loci.
Grata domus Cereri; multas ibi possidet urbes;
  In quibus est culto fertilis Henna solo.
Frigida cælestûm matres Arethusa vocârat;
  Venerat ad sacras et Dea flava dapes.
Filia, consuetis ut erat comitata puellis,
  Errabat nudo per sua prata pede.
Valle sub umbrosâ locus est, aspergine multâ
  Uvidus ex alto desilientis aquæ.
Tot fuerant illic, quot habet natura, colores;

nant sow was sacrificed to Ceres, because of the injuries it committed on the corn fields; 'et prima putatur Hostia sus meruisse mori, quia semina pando Eruerit rostro, spemque interceperit anni.' *Metam.* xv. 111. *Pont.* ii. 9, 30.

391. *Virginis.* Proserpine, daughter of Ceres and Jupiter.

394. *Trinacris.* Sicily; so called from its situation and triangular shape.

395. *Grata domus Cereri.* Ceres had a temple in Sicily, founded by Gelon, a Syracusan, containing two images of the goddess, one of marble and the other brass. *Diod. Sic.* ii. The fertility of Sicily was proverbial, whence it easily came to be considered as the chosen abode of Ceres.

396. *Henna*, or *Enna.* A town said to be in the centre of Sicily, situated on an eminence, to the south of the Chrysas; famous for a sacred grove, and the site of the temple already mentioned.

397. *Arethusa.* Nymph of a fountain in Syracuse, whence *frigida*; she is said by the poets to have invited Ceres to the banquet, that Pluto might take advantage of her absence to carry away Proserpine. According to Claudian, *De Raptu Proserp.* i. 134, both Mars and Apollo were her suitors also, for whom respectively Juno and Latona exerted their influence with Ceres, but without effect.

400. *Nudo per sua prata pede.*

'Nor is the mead unworthy of thy foot,
Full of fresh verdure, and unnumber'd flowers,
The negligence of Nature, wide, and wild;
Where undisguis'd by mimic art she spreads
Unbounded beauty to the roving eye.
Thomson.

401. *Locus.* The cavern whence, according to the poets, Pluto issued to seize his future bride.

403. *Tot fuerant illic*, &c.

'Infinite numbers, delicacies, smells,
With hues on hues, expression cannot paint,
The breath of Nature and her endless bloom,' &c.
Thomson.

Pictaque dissimili flore nitebat humus.
Quam simul aspexit; Comites, accedite, dixit;
Et mecum vestros flore replete sinus.
Præda puellares animos prolectat inanis;
Et non sentitur sedulitate labor.
Hæc implet lento calathos è vimine textos;
Hæc gremium, laxos degravat illa sinus.
Illa legit calthas; huic sunt violaria curæ;
Illa papavereas subsecat ungue comas.
Has, hyacinthe, tenes: illas, amarante, moraris;
Pars thyma, pars casiam, pars meliloton amant.
Plurima lecta rosa est, et sunt sine nomine flores;
Ipsa crocos tenues, liliaque alba legit.
Carpendi studio paulatim longiùs itur;
Et dominam casu nulla secuta comes.
Hanc videt, et visam patruus velociter aufert;
Regnaque cæruleis in sua portat equis.
Illa quidem clamabat, Io, carissima mater,
Auferor; ipsa suos absciderat que sinus.

408. *Et non sentitur.* 'Studio fallente laborem.' *Horat. Sat.* ii. 2, 12.

411. *Calthas.* Marigolds.

413. *Hyacinthe.* According to the poets, the boy Hyacinthus, who was undesignedly slain by Apollo, was changed by him into a hyacinth, which was marked with the notes of lamentation, AI, AI, to express Apollo's grief; whence Moschus, *in Bion. mort.* Νῦν υακινθε λαλει τα σα γραμματα, καὶ πλεον AI, AI, Λαμβανε σοις πεταλοισι, καλος τεθνακε μελικτας. The same flower is said also to have sprung from the blood of Ajax when he killed himself, the letters of the leaves expressing half his name, as well as lamentation at his death; 'rubefactaque sanguine tellus Purpureum viridi genuit de cespite florem,' &c. *Metam.* xiii. 394. Martyn conjectures the hyacinth of the poets to be the Imperial Martagon, *Lilium floribus reflexis,* upon the leaves of which he professes to have traced the letters in question. *Amarante.* Amaranth, or Everlasting, from Gr. *α priv.* and *μαραίνομαι, marcesco.*

414. *Casiam.* See Martyn's Georgics of Virgil, ii. 213. *Meliloton,* the herb melilot, or Italian clover.

415. *Et sunt sine nomine flores. Lecti sinē nomine flores.* Heins.

416. *Liliaque alba legit.* So Claudian; 'Et aut violas aut candida lilia carpit.'

419. *Patruus.* Pluto.

420. *Cæruleis.* Steeds of such a colour were best suited to the king of the shades.

421. *Io.* 'Dolendi interjectio exclamantis in aliquo affectu; ut in dolore,' *Forcel.*

422. *Absciderat que.* Many copies read *Exsciderat q.* as *Virg. Æneid,* iv. 'Tum pius Æneas humeris exscindere vestes Auxilioque vocare Deos.'

Panditur intereà Diti via; jamque diurnum
  Lumen inassueti vix patiuntur equi.
At chorus æqualis, cumulatis flore canistris,
  'Persephone,' clamant, 'ad tua dona veni.'
Ut clamata silet, montes ululatibus implent;
  Et feriunt mœstæ pectora nuda manus.
Attonita est plangore Ceres; modò venerat Hennam:
  Nec mora, Me miseram! filia, dixit, ubi es?
Mentis inops rapitur, quales audire solemus
  Threïcias passis Mænadas ire comis.
Ut vitulo mugit sua mater ab ubere rapto,
  Et quærit fœtus per nemus omne suos;
Sic Dea; nec retinet gemitus, et concita cursu
  Fertur; et è campis incipit, Henna, tuis.
Inde puellaris nacta est vestigia plantæ,
  Et pressam noto pondere vidit humum.
Forsitan illa dies errori summa fuisset,
  Si non turbâssent signa reperta sues.
Jamque Leontinos, Amenanaque flumina cursu
  Præterit, et ripas, herbifer Aci, tuas:
Præterit et Cyanen, et fontem lenis Anapi;
  Et te, vorticibus non adeunde Gela.

423. *Panditur.* Through the cavern already mentioned.

425. *Chorus æqualis.*—*ὁμηλικίην ἐρατεινήν.* *Hom. Il.* iii. 175.

432. *Threicias Mænadas.* The Thracian Bacchanals, so called from Gr. *μαίνομαι, insanio.*

440. *Turbâssent signa.* By rooting up the ground.

441. *Leontinos.* Leontium was a town of Sicily on the south side of the river Terias. The territory called Campi Leontini, formerly Campi Læstrigonii, was remarkable for its fertility. The name is derived from *Leo*, a lion having been the impression on their coins. Now called Lentini, a town situated in the Val di Noto, south-east of Sicily. *Amenanaque flumina.* The Amenanus, now Indicello, a river in Sicily, rising in mount Ætna, and after a course of ten miles through Catana, falling into the Ionian sea. For *cursu* Heinsius proposes *cursim*, the former having occurred so recently supr. 435.

442. *Aci.* Acis, a river of Sicily, running from a very cold spring at the foot of Mount Ætna; remarkable for the verdant beauty of its banks, whence *herbifer*, and also for the swiftness of its current, from which it derives its name, Gr. *ἀκὴ sagitta.* Now called Aci, Iaci, or Chiæi.

443. *Cyanen.* A fountain of Syracuse, in Sicily, from which a stream runs into the river Anapus; also a river of Sicily, and whose name signifies in the Phœnician dialect, a grape, in which fruit the country adjacent to the river abounded.

444. *Gela.* Gelas, now Fiume di Terra Nuova, an exceedingly rapid river of Sicily, whence *vor-*

Liquerat Ortygien, Megareaque, Pantagienque,
Quàque Simætheas accipit æquor aquas;
Antraque Cyclopum positis exusta caminis,
Quique locus curvæ nomina falcis habet;
Himeraque, et Didymen, Acragantaque, Tauromenonque,
Sacrorumque Melan pascua læta boum.
Hinc Camerinan adit, Thapsonque, et Heloria tempe;

ticibus non adeunde, flowing into the sea between Agrigentum and Syracuse. *Virg. Æneid,* iii. 702.

445. *Ortygien.* An island adjoining Syracuse, of which it formed one of the four parts under the name of Nasos, Doric for Νῆσος; it was joined to Syracuse by a bridge. Megara, formerly called Hybla, was a town towards the eastern coast of Sicily; it was extinct in Strabo's time, but the name Hybla remained, on account of the remarkable excellence of its honey. Pantagias, now Porcari, a small but rapid river of Sicily, running into the Ionian sea to the north of the Sinus Megarensis; so called from Gr. πᾶντα ἄγειν, because when swollen by the mountain torrents its current became very violent.

446. *Simætheas aquas.* Simethus, a river near Catana and the rocks of the Cyclops; it was famous for its mullets.

447. *Antra.* In mount Ætna; 'Quam subter specus et Cyclopum exesa caminis Antra Ætnæa tonant;' *Virg. Æneid,* viii. 418.

448. *Quique locus,* &c. Messana; called also Zancle, from ζάγκλη, *falx;* the sickle of Saturn, according to the poets, having dropped into Sicily, for which Zancle was also the general name. This fable doubtless arose from the great fertility of the country. By some Drepanum is understood to be the place alluded to in the text, which is so called from Gr. δρέπανος, *falx,* in reference to the shape of its shore, or according to others, for a similar reason to that already given with regard to Zancle; but as there is an implied allusion to this city subsequently, in the mention of Eryx, at whose base it was situated, the text may be better explained as referring to Messana.

449. *Himera.* A town, with a cognominal river, between Pelorus and Lilybœum. *Didymen.* One of the Liparean islands. *Acraganta.* A town of Sicily, built upon a steep hill, between Pachynus and Lilybœum, called by the Latins Agrigentum; now Fiume di Gergenti. *Tauromenonque.* A city of Sicily, between Pachynus and Pelorus; so called because it was built on mount Taurus.

450. *Sacrorum.* Intended for sacrifices. *Melan.* A river in Sicily.

451. *Camerinan.* A town near the river Gelas. *Thapson.* A peninsula of Sicily, to the north of Syracuse; almost level with the sea, whence Virgil; 'Thapsumque jacentem.' *Æneid,* iii. 689. *Heloria tempe.* Helorus was a town of Sicily, near Pachynus, with a cognominal river which watered a beautiful plain called Helorius campus, the *Heloria tempe* in the text. The name

Quàque patet Zephyro semper apertus Eryx.
Jamque Peloriaden, Lilybæaque, jamque Pachynon
Lustrârat, terræ cornua trina suæ.
Quàcunque ingreditur, miseris loca cuncta querelis
Implet; ut amissum cùm gemit ales Ityn.
Perque vices modò, Persephone, modò Filia, clamat:
Clamat, et alternis nomen utrumque ciet.
Sed neque Persephone Cererem, neque filia matrem
Audit; et alternis nomen utrumque perit.
Unaque, pastorem vidisset, an arva colentem,
Vox erat; Hâc gressus ecqua puella tulit?
Jam color unus inest rebus, tenebrisque teguntur
Omnia; jam vigiles conticuere canes.
Alta jacet vasti super ora Typhoëos Ætne,
Cujus anhelatis ignibus ardet humus.
Illic accendit geminas pro lampade pinus;
Hinc Cereris sacris nunc quoque tæda datur.
Est specus exesi structurâ pumicis asper,

Tempe, Gr. pl. τεμπη, is properly τέμενος, a sacred grove, or choice portion of land, in the Æolic dialect τέμπος; hence it is supposed the Romans formed *tempus* and its diminutive *tempulum* or *templum*. It was formerly applied only to the celebrated vale in Thessaly, but afterwards any place remarkable for its natural beauties might have been so called; besides that mentioned in the text there was a Tempe Teumessia in Bœotia, near mount Teumessos.

452. *Eryx*. A mountain of Sicily, on the sea coast, between Panormus and Drepanum, the highest, after Ætna, in the whole island, whence *patet Zephyro*, &c. It was so called after Eryx, the son of Venus and Butes, who was slain by Hercules in a contest with the cestus, and buried on the mountain, where he had built a celebrated temple to Venus.

453. *Peloriaden*, sc. *montem*. Pelorus, one of the three promontories of Sicily, near the strait of Messina. *Pelorias*, sometimes denotes a district distinct from the promontory. It is said by some to have been so called from Pelorus, the pilot of the vessel which carried Hannibal from Italy, who was murdered by the latter through unfounded suspicion of treachery; according to others, it had received the name long before. *Lilybæa*. A promontory, town, and port on the south-west of Sicily, facing the promontories of Carthage, whence, according to Bochart, it takes name, being opposite to Lybia. *Pachynon*. Now Capo Passalo, or Passaro, a promontory on the south-east side of Sicily. Virgil shortens the first syllable in Pachynus; Ovid varies its quantity; Dionysius Periegetes shortens the middle syllable.

469. *Pumicis*. 'Solent etiam viva saxa cavernulis plena, et pumicem imitantia, hoc nomine appellari. *Forcel.*

Non homini regio, non adeunda feræ:
Quò simul ac venit, frænatos curribus angues
Jungit, et æquoreas sicca pererrat aquas.
Effugit et Syrtes, et te, Zanclæa Charybdi;
Et vos, Nisæï, naufraga monstra, canes;
Hadriacumque patens latè, bimaremque Corinthon:
Sic venit ad portus, Attica terra, tuos.

471. *Angues.* Her chariot is represented as drawn by snakes.

473. *Syrtes.* Two bays on the coast of Africa, destructive by reason of their shoals, violent eddies, and the reciprocations of the tides, by which vessels were stranded on the sand banks, and hence their appellation from σύρειν, *trahere.* They were divided into greater and less, the former, now gulf of Sidra or Zaloco, lies on the coast of Cyrenaica, to the east; the latter, the gulf of Cabes, on that of Byzacene to the west. In the text, however, *Syrtes* is applied to Charybdis and Scylla, the former a whirlpool in the straits of Messina and Sicily, whence *Zanclæa;* so called from Gr. χαίνειν, *dehiscere,* and ῥύβδην, *vehementer;* now Cariddi; the latter a rock in the Fretum Siculum, near the coast of Italy, equally dangerous to shipping.

474. *Nisæi canes.* The poets frequently confound, as in the present instance, Scylla the daughter of Nisus king of Megara who cut off her father's purple lock of hair, in order to ingratiate herself with Minos, (of whom she was enamoured, and who was thus enabled to defeat Nisus, with whom he was at war,) and the Scylla intended in the text, who was the daughter of Phorcus and the nymph Chretheis. She was beloved by Glaucus, but rejected his suit, whereupon he had recourse to Circe in order that she might enable him to prevail by the aid of magic. The goddess however, became attached to him herself, and to wean him from his constancy to Scylla, which he affirmed should last while she lived, Circe poisoned the fountain, near Rhegium, where she used to bathe. Upon her descending into the stream, she was transformed to the waist, into various horrible shapes, of barking dogs, &c.; disgusted with herself she plunged into the sea and was changed into a rock, which was said to have resounded still with her dogs and wolves, for which the affrighted sailors mistook the roaring of the waves in its vicinity.

475. *Hadriacum,* sc. *mare,* called also *supernum,* now the Gulf of Venice, washing the southern part of Italy. *Bimaremque Corinthon.* A rich commercial city of Achaia, in the southern part of the isthmus which joins the Peloponnesus to the continent, anciently called Ephyra; it is washed by two seas, the Ionian and Ægean, whence Gr. διθάλασσος, ἀμφιθάλασσος, Lat. *Bimaris.*

—— Yet she stands,
A fortress formed to Freedom's hands.
The whirlwind's wrath, the earthquake's shock,
Have left untouched her hoary rock,
The keystone of a land, which still
Though fallen, looks proudly on that hill,
The landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause, and crouch beneath her feet.
Byron.

Hîc primùm sedit gelido mœstissima saxo;
  Illud Cecropidæ nunc quoque Triste vocant.
Sub Jove duravit multis immota diebus,
  Et lunæ patiens, et pluvialis aquæ.
Fors sua cuique loco est; quo nunc Cerealis Eleusin,
  Dicitur hoc Celeï rura fuisse senis.
Ille domum glandes excussaque mora rubetis
  Portat, et arsuris arida ligna focis.
Filia parva duas redigebat rupe capellas;
  Et tener in cunis filius æger erat.
Mater, ait virgo, (mota est Dea nomine matris,)
  Quid facis in solis incomitata jugis?
Restitit et senior, quamvis onus urget; et orat
  Tecta suæ subeat quantulacunque casæ.
Illa negat; (simulârat anum, mitrâque capillos
  Presserat,) instanti talia dicta refert:
Sospes eas, semperque parens: mihi filia rapta est:
  Heu melior quanto sors tua sorte meâ!
Dixit: et, ut lachrymæ, (neque enim lachrymare Deorum est.)
  Decidit in tepidos lucida gutta sinus.

478. *Cecropidæ. Fast.* iii. N. 79. *Triste.* This stone upon which Ceres first seated herself on her arrival in Greece, was called Ἀγέλαστος πέτρα, near a well called Καλλίχορος. Attica, as appears from what follows, was barren and desolate at the period of Ceres' arrival.

481. *Eleusin.—inos.* f. A maritime town of Attica, on the western bank of the Cephisus; from Gr. ἔλευσις, *adventus*, in reference to the arrival of Ceres, to whom it was considered sacred, and from which her celebrated mysteries, the Eleusinia, received their name. The poet is accused of an anachronism here, since he seems to infer that Ceres was the founder of Eleusis, whereas it is said to have been built by Ogyges, four hundred years before the carrying away of Proserpine, which occurred according to Eusebius in the time of Lynceus, or more probably in the age of Theseus.

482. *Celeï.* This description of Celeus seems in some degree at variance with the more generally received account, that he was the sovereign of Eleusis.

483. *Mora.* Blackberries; Gr. μόρον or μῶρον, from μαυρὸς, *niger*. *Rubetis.* Places where bramble bushes grow, *Forcel.* Gr. βατὼν.

491. *Mitrâ.* Which she wore after the fashion of the Phrygian and Mæonian women.

495. *Ut lachrymæ.* 'Like tears, a pearly drop descended,' &c. It is to be supposed that as a peculiar kind of fluid issued from a wound inflicted on a deity, — ἄμβροτον αἷμα θεοῖο, Ἰχὼρ, οἷος πέρ τε ῥέει μακάρεσσι θεοῖσι, *Hom. Il.* v. 339, so they expressed their grief by other tears than those shed by mortals, *neque enim lachrymare*, *&c.*

Flent pariter, molles animi, virgoque senexque:
E quibus hæc justi verba fuere senis:
Sic tibi, quam raptam quereris, sit filia sospes,
Surge; nec exiguæ despice tecta casæ.
Cui Dea, Duc, inquit: scisti, quâ cogere posses:
Seque levat saxo, subsequiturque senem.
Dux comiti narrat, quàm sit sibi filius æger,
Nec capiat somnos, invigiletque malis.
Illa soporiferum, parvos initura penates,
Colligit agresti lene papaver humo.
Dum legit, oblito fertur gustâsse palato,
Longamque imprudens exsoluisse famem.
Quæ quia principio posuit jejunia noctis,
Tempus habent Mystæ sidera visa cibi.
Limen ut intravit, luctûs videt omnia plena;
Jam spes in puero nulla salutis erat.
Matre salutatâ, (mater Metanira vocatur,)
Jungere dignata est os puerile suo.
Pallor abit, subitasque vident in corpore vires;
Tantus cælesti venit ab ore vigor.
Tota domus læta est, hoc est, materque paterque
Nataque; tres illi tota fuere domus.
Mox epulas ponunt, liquefacta coagula lactis,
Pomaque, et in teneris aurea mella favis.
Abstinet alma Ceres; somnique papavera causas
Dat tibi cum tepido lacte bibenda, puer.
Noctis erat medium, placidique silentia somni;
Triptolemum gremio sustulit illa suo:
Terque manu permulsit eum; tria carmina dixit;
Carmina mortali non referenda sono.
Inque foco pueri corpus vivente favillâ
Obruit, humanum purget ut ignis onus.
Excutitur somno stultè pia mater, et amens,
Quid facis? exclamat; membraque ab igne rapit.

502. *Saxo.* Supr. 477.

507. *Oblito palato.* Because she had resolved to abstain from food until she found her daughter. Servius gives two reasons for the poppy being called 'cereale papaver,' either from its having been used like common food, or from Ceres, as supr. having been soothed by its soporific properties into oblivion of her sorrows.

510. *Mystæ.* The priests of Ceres, so called from Gr. *μύω*, *premo*, or *μυέω*, *initio*. For the Ephori, Epoptæ, &c. see Class. Dic. *Eleusinia.*

519. *Coagula.* Rennet whey.

528. *Humanum onus.* The body of the young Triptolemus.

529. *Stultè pia.* Foolishly fond.

Cui Dea, Dum non es, dixit, scelerata fuisti!
Irrita materno sunt mea dona metu.
Iste quidem mortalis erit; sed primus arabit,
Et seret, et cultâ præmia tollet humo.
Dixit; et egrediens nubem trahit, inque dracones
Transit, et aligero tollitur axe Ceres.
Sunion expositum, Piræaque tuta recessu
Linquit, et in dextrum quæ jacet ora latus.
Hinc init Ægæum, quo Cycladas aspicit omnes;
Ioniumque rapax, Icariumque legit.
Perque urbes Asiæ longum petit Hellespontum,
Diversumque locis alta pererrat iter.
Nam modò thurilegos Arabas, modò despicit Indos;
Hinc Libys, hinc Meroë, siccaque terra subest.
Nunc adit Hesperios, Rhenum, Rhodanumque, Padumque,
Teque, future parens, Tibri, potentis aquæ.
Quò feror? immensum est erratas dicere terras;
Præteritus Cereri nullus in orbe locus.
Errat et in cœlo; liquidique immunia ponti
Alloquitur gelido proxima signa polo:
Parrhasides stellæ, (namque omnia nôsse potestis,

532. *Irrita, &c.* The object of Ceres was to endue him with immortality, but her design was frustrated by the groundless fears of Metanira.

533. *Primus arabit.* The honour of having invented the plough is variously ascribed, by some to Osiris or Buzyges, by others, with the poet, to Triptolemus.

535. *Inque dracones.* Ascends her chariot, drawn by dragons.

537. *Sunion.* A promontory, whence *expositum*, of Attica. *Piræa.* A celebrated port to the west of Athens, consisting of three natural harbours, or basins, Piræus, Cantharon, and Zea.

538. *In dextrum, &c.* Attica lay to the right as Ceres set out from Sunium.

544. *Meroë.* An island of Æthiopia, shaped like a shield, washed by the Nile, Astapus, and Astaboras; it has a cognominal town, the metropolis of the Æthiopians. According to Josephus it was first called Saba, but changed to Meroë by Cambyses, either after his wife or sister who died there. *Sicca terra.* Æthiopia.

545. *Hesperios.* The Spanish and Italian rivers. *Rhenum.* The Rhine, a river of Germany, rising in the Alps. *Rhodanum.* The Rhone, a river of Gaul. *Padum,* anciently called Eridanus, rising in mount Vesulus, in the Alpes Cottiæ, and dividing Cisalpine Gaul into Transpadana and Cispadana, now the Po.

549. *Liquidique immunia ponti.* Those celestial signs which do not appear to set, from their proximity to the pole; whence Virgil 'Metuentes æquore tingi.'

551. *Parrhasides stellæ.* Helice and Cynosura, the greater and lesser bear; see *Fast.* ii. v. 156, et seq. and iii. v. 107.

Æquoreas nunquam cùm subeatis aquas)
Persephonen natam miseræ monstrate parenti.
Dixerat. Huic Helice talia verba refert:
Crimine nox vacua est: solem de virgine raptâ
Consule, qui latè facta diurna videt.
Sol aditus, Quam quæris, ait, ne vana labores,
Nupta Jovis fratri tertia regna tenet.
Questa diu secum, sic est affata Tonantem:
(Maximaque in vultu signa dolentis erant.)
Si memor es, de quo mihi sit Proserpina nata,
Dimidium curæ debet habere tuæ.
Orbe pererrato, sola est injuria facti
Cognita; commissi præmia raptor habet.
At neque Persephone digna est prædone marito,
Nec gener hoc nobis more parandus erat.
Quid gravius victore Gyge captiva tulissem.
Quâm nunc te cœli sceptra tenente tuli?
Verùm impune ferat; nos hæc patiamur inultæ;
Reddat, et emendet facta priora novis.
Jupiter hanc lenit, factumque excusat amore;
Nec gener est nobis ille pudendus, ait.
Non ego nobilior: posita est mihi regia cœlo!
Possidet alter aquas; alter inane Chaos.
Sed si forte tibi non est mutabile pectus,
Statque semel juncti rumpere vincla tori;
Hoc quoque tentemus, siquidem jejuna remansit;
Sin minùs, inferni conjugis uxor erit.
Tartara jussus adit sumptis Caducifer alis;
Speque redit citiùs, visaque certa refert.
Rapta tribus, dixit, solvit jejunia granis,

555. *Crimine nox vacua est.* Because she was carried off by day.

557. *Sol aditus.* The sun being accosted.

558. *Tertia regna.* The sovereignty of the Shades; whence Neptune, *Hom. Iliad*, xv. 187, Τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοὶ, οὓς τέκε Ῥείη, Ζεὺς καὶ ἐγὼ, τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσσων.

559. *Tonantem.* Jove.

562. *Dimidium curæ, &c.* Jupiter as the father of Proserpine, is called upon to share the concern of Ceres at her loss.

567. *Victore Gyge.* Had Gyges succeeded in his designs against heaven, and taken the deities captive, she could scarcely have endured worse.

570. *Emendet facta priora novis.* Let him atone for his former act, her abduction, by the latter, her restoration.

573. *Posita est, &c. Cessit mihi regia cœli.* Gottorph.

579. *Caducifer.* Mercury.

Punica quæ lento cortice poma tegunt.
Haud secus indoluit, quàm si modò rapta fuisset,
Mœsta parens; longâ vixque refecta morâ est.
Atque ita, Nec nobis cœlum est habitabile, dixit;
Tænariâ recipi me quoque valle jube.
Et factura fuit; pactus nisi Jupiter esset,
Bis tribus ut cœlo mensibus illa foret.
Tum demum vultusque Ceres animumque recepit;
Imposuitque suæ spicea serta comæ.
Largaque provenit cessatis messis in arvis;
Et vix congestas area cepit opes.
Alba decent Cererem; vestes Cerealibus albas
Sumite; nunc pulli velleris usus abest.

ID. APR. JOVI VICTORI ET LIBERTATI TEMPLA DICATA.

Occupat Apriles Idus cognomine Victor
Jupiter; hâc illi sunt data templa die.
Hâc quoque, ni fallor, populo dignissima nostro
Atria Libertas cœpit habere sua.

582. *Punica poma.* Pomegranates; hence at the celebration of Ceres' festival, the Thesmophoriazusæ abstained from that fruit.

586. *Tænaria valle.* In the vale of Tænarus, a promontory of Laconia, now Cape Matapan, terminating the Sinus Laconicus on the west. It contained a cave, sacred to Neptune, through which Hercules is said to have dragged Cerberus from the infernal regions; 'Tænarias etiam fauces, alta ostia Ditis, Et caligantem nigra formidine lucum,' &c. *Virg. Georg.* iv. 467. In the text it is used to signify Tartarus itself. Some copies read *Tartarea.*

588. *Bis tribus, &c.* The ancients believed that Proserpine remained beneath the earth with her husband during the winter months, from the time of the sowing of the seed; and in heaven with her mother during the growth and successive stages of the crops.

591. *Largaque provenit, &c.* In allusion to what the poet had elsewhere expressed of Ceres, in reference to her distraction at the loss of her child; 'Nescit adhuc ubi sit; terras tamen increpat omnes, Ingratasque vocat, nec frugum munere dignas,' &c. *Cessatis.* Whose produce had been interrupted.

594. *Pulli velleris.* Such as mourning garments were made of; *pullus*, from Gr. πελὸς, or πελλὸς, *niger.*

595. *Occupat, &c.* On the ides of April was the anniversary of the founding of the temple in honour of Jupiter Victor; vowed by Q. Fabius Maximus during the war with the Samnites, A. U. 457.

597. *Hac quoque, &c.* On the same day a temple to Liberty,

DEC. OCT. KAL. MAI. CÆSAR AD MUTINAM VICTOR.

Luce securâ tutos pete, navita, portus;
Ventus ab occasu grandine mistus erit.
Sit licet, ut fuerit; tamen hâc Mutinensia Cæsar
Grandine militiâ contudit arma suâ.

DEC. SEPT. KAL. MAI. FORDICIDIA.

Tertia post Veneris cùm lux surrexerit Idus,
Pontifices, fordâ sacra litate bove.
Forda ferens bos est fœcundaque, dicta ferendo;
Hinc etiam fœtus nomen habere putant.
Nunc gravidum pecus est; gravidæ nunc semine terræ;
Telluri plenæ victima plena datur.
Pars cadit arce Jovis; ter denas Curia vaccas
Accipit, et largo sparsa cruore madet.
Ast ubi visceribus vitulos rapuere ministri,
Sectaque fumosis exta dedêre focis;
Igne cremat vitulos, quæ natu maxima Virgo;
Luce Palis populos purget ut ille cinis.
Rege Numâ, fructu non respondente labori,
Irrita decepti vota colentis erant.

which had been founded by Tiberius Gracchus was rebuilt by Asinius Pollio, by whom it was considerably improved and enlarged, furnished with several noble statues, and a library in which the decrees, &c. of the state were deposited.

599. *Luce securâ.* XVIII. Kal. Maias; April 14th.

601. *Sit licet, ut fuerit.* 'Be it as it may;' *Scilicet ut fuerit.* Heins. *Mutinensia arma.* Antony was defeated and deprived of his camp by Augustus, at Mutina, now Modena, a city of Cisalpine Gaul.

602. *Grandine.* sc. *die grandinosa.*

603. *Tertia lux.* XVII. Kal. Mai. April 15th. *Veneris Idus.* The ides of April, which month was sacred to Venus.

605. *Forda.* Antiently *horda,* a pregnant cow, so called *a ferendo,* as infr. *forda ferens bos, &c.* or from Gr, accus. *φϱάδα, bestiam gravidam. Sacra litate,* sc. *sacrificate.*

606. *Fœtus.* A more probable origin of this term is *fovere.*

609. *Arce Jovis.* In the Capitol. *Ter denas, &c.* In each Curia one was sacrificed; *Curia* is used here for *Curiæ.*

613. *Vitulos.* The embryo calves.

— *Natu maxima Virgo.* The eldest Vestal virgin; *ἡ πϱεσβεύουσα, Dio.* li.

614. *Luce Palis.* The day on which the Palilia were celebrated, infr. 695.

615. *Rege Numâ, &c.* The poet proceeds to detail the origin of the above mentioned sacrifice.

Nam modò siccus erat gelidis aquilonibus annus;
Nunc ager assiduâ luxuriabat aquâ.
Sæpe Ceres primis dominum fallebat in herbis,
Et levis obsesso stabat avena solo:
Et pecus ante diem partus edebat acerbos:
Agnaque nascendo sæpe necabat ovem.
Silva vetus, nullâque diu violata securi
Stabat, Mænalio sacra relicta Deo.
Ille dabat tacitis animo responsa quieta
Noctibus: hîc geminas rex Numa mactat oves.
Prima cadit Fauno, leni cadit altera Somno:
Sternitur in duro vellus utrumque solo.
Bis caput intonsum fontanâ spargitur undâ;
Bis sua fagineâ tempora fronde premit.
Usus abest Veneris: nec fas animalia mensis
Ponere: nec digitis annulus ullus inest.
Veste rudi tectum supra nova vellera corpus
Ponit, adorato per sua verba Deo.
Intereà placidam redimita papavere frontem
Nox venit, et secum somnia nigra trahit.
Faunus adest; oviumque premens pede vellera duro,
Edidit à dextro talia dicta toro:
Morte boum tibi, rex, Tellus placanda duarum;
Det sacris animas una necata duas.
Excutitur terrore quies; Numa visa revolvit;
Et secum ambages cæcaque jussa refert.
Expedit errantem nemori gratissima conjux;
Et dixit: Gravidæ posceris exta bovis.
Exta bovis dantur gravidæ: felicior annus
Provenit, et fructum terra pecusque ferunt.

620. *Obsesso solo.* The ground having been beset, as it were, by the barren wild oat, *levis avena*, to the exclusion of the fruitful grain.

621. *Acerbos.* Immature; a metaphor from unripe fruit.

624. *Mænalio Deo.* Faunus, or Pan.

626. *Hic geminas, &c.* Compare *Virg. Æneid,* vii. 86, et seq.

627. *Somno.* The god of sleep, son of Erebus and Nox.

634. *Per sua verba.* In the form prescribed.

636. *Somnia Nigra.* So Euripides; 'Ω πότνια χθὼν, Μελανοπτερύγων μᾶτερ ὀνείρων.

638. *Dextro toro.* From the right side of the couch, and therefore auspiciously.

640. *Det sacris, &c.* The difficulty of complying with this injunction startles Numa, and is solved by Ægeria.

643. *Errantem* *Hærentem.* Heins. *Nemori.* The Arician.

645. *Bovis gravidæ.* Hence the required sacrifice of two lives.

DEC. SEXT. KAL. MAI. AUGUSTUS CÆSAR IMPERATOR DICTUS.

Hanc quondam Cytherea diem properantiùs ire
Jussit, et æthereos præcipitavit equos;
Ut titulum Imperii quamprimùm luce sequenti
Augusto juveni prospera bella darent.

DEC. QUINT. KAL. MAI. HYADES OCCIDUNT.

Sed jam præteritas quartus tibi Lucifer Idus
Respicit; hâc Hyades Dorida nocte petunt.

DEC. TERT. KAL. MAI. LUDI CIRCENSES, ET VULPIUM COMBUSTIO.

Tertia post Hyadas cùm lux erit orta remotas,
Carcere partitos Circus habebit equos.

647. *Hanc quondam, &c.* Venus, to whom the Julian family and its renown was always an object of solicitude, directed this day, XVII. Kal. Mai. to pass more rapidly in order that it might the sooner give place to the following, XVI. Kal. Mai. upon which day Augustus, then in his fifth consulship, was first saluted with the title Imperator, *titulum imperii*, infr. A. U. 724, on account of his victories; an honour which was conferred upon him, according to Dio, one and twenty times; so Tacitus 'Nomen Imperatoris semel atque vicies partum.' *Æthereos equos.* The horses of the sun.

650. *Prospera bella.* Many copies read *prospera signa;* the reading in the text is decidedly preferable, as the period alluded to was that at which Augustus having returned from his Egyptian conquests, erected an altar to victory, closed the temple of Janus, and received the title as above, from which he began to reckon the years of his reign.

651. *Quartus Lucifer.* XV. Kal. Mai. the Hyades set.

652. *Dorida.* The daughter of Oceanus and Tethys, used here to signify the sea.

653. *Tertia lux.* On the XIII. Kal. M. the games were renewed in the Circus, which Neapolis, however, observes to have continued, without interruption, from the Cerealia.

654. *Carcere.* So called, 'quod equos *coercebat*, ne exirent, priusquam magistratus signum mitteret,' *Varr. L. L.* iv. 32; written also *Carceres*, and *repagula*, built first, A. U. 425, and used to express the several openings at one end of the Circus, from which the horses and chariots started in the race-course. In front of the *carceres* two small statues of Mercury, *Hermuli*, were placed holding a chain or cord to restrain the horses until the signal was given for the race to begin, instead of which a white line, *alba linea*, or furrow filled with chalk or lime, thence called *creta* or *calx*, was

Cur igitur missæ vinctis ardentia tædis
  Terga ferant vulpes, causa docenda mihi.
Frigida Carseoli, nec olivis apta ferendis,
  Terra, sed ad segetes ingeniosus ager.
Hâc ego Pelignos, natalia rura, petebam ;
  Parva, sed assiduis humida semper aquis.
Hospitis antiqui solitas intravimus ædes :
  Dempserat emeritis jam juga Phœbus equis.
Is mihi multa quidem, sed et hæc narrare solebat,
  Unde meum præsens instrueretur opus :
Hoc, ait, in campo (campumque ostendit) habebat
  Rus breve cum duro parca colona viro.
Ille suam peragebat humum ; sive usus aratri,
  Sive cavæ falcis, sive bidentis erat.
Hæc modò verrebat stantem tibicine villam ;
  Nunc matris plumis ova fovenda dabat.
Aut virides malvas, aut fungos colligit albos ;
  Aut humilem grato calfacit igne focum.
Et tamen assiduis exercet brachia telis ;
  Adversumque minas frigoris arma parat.
Filius hujus erat primo lascivus in ævo ;
  Addideratque annos ad duo lustra duos.

sometimes used, at which the horses were drawn up in a straight row, and held in by persons appointed for the purpose, called *Moratores.* This line, however, seems to have been most usually drawn to mark the termination of the course, or limit of victory, to which Horace alludes, *Ep.* i. 16. 79 ; 'Moriar ; mors ultima linea rerum est ;' it was called by the Greeks *γραμμη*, whence Euripides, *in Antig.* Επ' ἄκραν ἥκομεν γραμμὴν κακῶν.

655. *Missæ.* Into the Circus, during the games. The poet proceeds to describe the origin of the custom alluded to ; see Judges xv. 3. seq.

657. *Carseoli.* A principal town of the Æqui, near the Anio ; its supposed site is now called *Piano di Carsoli.*

658. *Ingeniosus ager.* A soil naturally fertile.

669. *Tibicine.* A prop, buttress, or pillar ; 'Nos urbem colimus tenui tibicine fultam Magna parte sui.' *Juvenal,* 3, 193 ; *tibicen,* literally a flute-player, is made to bear the interpretation above, according to Festus, because instrumental music supports and sustains the vocal. *Villam.* So Polyxena, *Hec.* 366, Σαίρειν τε δῶμα, κερκίσιν τ' ἐφεστάναι.

670. *Plumis fovenda.* To be hatched.

671. *Malvas.* Mallows ; Gr. *μαλάχη, ab emolliendo ventre* ;'—et gravi malvæ salubres corpori ;' *Horat. Ep.* 2, 57. *Fungos albos.* White mushrooms.

674. *Arma.* Warm clothing,&c.

676. *Addideratque, &c.* He was twelve years old.

Is capit extremi vulpem sub valle salicti;
Abstulerat multas illa cohortis aves.
Captivam stipulâ fœnoque involvit, et ignes
Admovet; urentes effugit illa manus.
Quà fugit, incendit vestitos messibus agros:
Damnosis vires ignibus aura dabat.
Factum abiit, monumenta manent; nam vivere captam
Nunc quoque lex vulpem Carseolana vetat.
Utque luat pœnas gens hæc, Cerealibus ardet;
Quoque modo segetes perdidit, ipsa perit.

DUODEC. KAL. MAI. SOL IN TAURO.

Postera cùm veniet terras visura patentes
Memnonis in roseis lutea mater equis;
E duce lanigeri pecoris, qui prodidit Hellen,
Sol abit; egresso victima major adest.
Vacca sit an taurus, non est cognoscere promptum:
Pars prior apparet; posteriora latent.
Seu tamen est taurus, sive est hoc fœmina signum;
Junone invitâ munus amoris habet.

677. *Extremi sub valle salicti.* In a valley skirted by an osier bed.

678. *Cohortis.* A small enclosure containing poultry, a pen or coop; sync. *chors*; from Greek χόρτος, i.e. περίβολος, a circular enclosure. Varro, *L.L.* iv. 16, proposes either of two reasons for the ordinary sense of the term *cohors*, a cohort; ‘Ducta est appellatio vel ex eo quod sicut in villa ex pluribus tectis conjungitur, et quiddam fit unum, sic ex manipulis copulatur cohors: vel, ex eo quod quemadmodum villatica cohors, ita et militaris rotunda esse solet; unde et *globus militum* dicitur.’

687. *Postera.* XII. Kal. Mai. the sun leaves Aries and enters Taurus.

688. *Memnonis.* Son of Aurora and Tithonus, slain by Achilles in the Trojan war.

689. *Qui prodidit.* In allusion to the adventures of Phryxus and Helle already mentioned.

690. *Victima.* Taurus.

691. *Vacca situan taurus.* As half the sign only was visible, *pars prior*, it was not easy to decide whether it was a heifer or a buli; if the former, it was that into which Io was changed, if the latter, it was in commemmoration of Jupiter's having assumed that form to deceive Europa; in either case the constellation was set in the heavens as a pledge of affection, *munus amoris*, against the inclination of Juno.

UNDEC. KAL. MAI. PALILIA.

Nox abiit, oriturque Aurora ; Palilia poscor :
Non poscor frustra, si favet alma Pales.
Alma Pales, faveas pastoria sacra canenti,
Prosequor officio si tua festa pio.
Certè ego de vitulo cinerem stipulasque fabales
Sæpe tuli plenâ februa casta manu.
Certè ego transilui positas ter in ordine flammas :
Virgaque roratas laurea misit aquas.
Mota Dea est, operique favet : navalibus exi,
Puppis ; habent ventos jam tua vela suos.
I, pete virgineâ, populus, suffimen ab arâ :
Vesta dabit ; Vestæ munere purus eris.
Sanguis equi suffimen erit, vitulique favilla ;
Tertia res, duræ culmen inane fabæ.
Pastor, oves saturas ad prima crepuscula lustra ;
Uda priùs spargat virgaque verrat humum.
Frondibus, et fixis decorentur ovilia ramis ;

695. *Palilia.* Written also *parilia,* (quod eo tempore omnia sata arboresque et herbæ parturiant pariantque, *Forcel.*) the festival of Pales, the goddess of shepherds, was held on the xi. Kal. Mai. April 21, the anniversary of the founding of the city; 'dies natalis urbis Romæ; *Vell. Pat.* i. 8. On this day also Cæsar appointed an annual celebration of the Circensian games, because the news of his last victory over Labienus and the sons of Pompey, at Munda in Spain, had reached Rome the evening before the festival. The poet describes the rites, &c. of the festival in the text.

699. *De vitulo.* Of the thirty oxen slain on the Fordicidia, which, with the stalks of beans, *stip. fabal. culmen inane.* infr. 708, formed the usual purificatory offerings, *februa casta,* or as some copies read, *tosta.*

701. *Transilui.* This was called *suffitio;* see infr. 753.

703. *Navalibus exi.* Metaphorically ; the poet frequently speaks so of his task.

705. *Virgineâ arâ.* The vestal altar. *Suffimen.* A perfume or scent raised by fire ; any thing burned to produce a perfume.

707. *Sanguis equi.* According to Plutarch, *in Rom.* there was not originally any animal sacrifice at the Palilia ; 'Εν ἀρχῇ δ' (ὥς φασιν) οὐδὲν ἔμψυχον ἔθυον ; this custom, however, appears to have been subsequently changed.

708. *Culmen inane.* The stalk without the pods.

709. *Pastor, &c.* 'Shepherd, purify your pastured flocks at the approach of twilight ;' *crepuscula,* from *creperus,* doubtful, because of its uncertain light.

710. *Uda virga.* The rod or branch with which the water was sprinkled over the sheep, was usually laurel, supr. 702, sometimes of olive, rosemary, or pine. *Verrat. Vergat.* Petav. *Tergat.* Al.

Et tegat ornatas longa corona fores.
Cærulei fiant vivo de sulfure fumi ;
Tactaque fumanti sulfure balet ovis.
Ure mares oleas, tædamque, herbasque Sabinas ;
Et crepet in mediis laurus adusta focis.
Libaque de milio milii fiscella sequatur ;
Rustica præcipuè quo Dea læta cibo est.
Adde dapes mulctramque suas ; dapibusque resectis,
Sylvicolam tepido lacte precare Palen.
Consule, dic, pecori pariter, pecorisque magistris ;
Effugiat stabulis noxa repulsa meis.
Sive sacro pavi, sedive sub arbore sacrâ ;
Pabulave è bustis inscia carpsit ovis :
Seu nemus intravi vetitum, nostrisve fugatæ
Sunt oculis Nymphæ, semicaperve Deus :
Seu mea falx ramo lucum spoliavit opaco,
Unde data est ægræ fiscina frondis ovi :
Da veniam culpæ ; nec, dum degrandinat, obsit
Agresti fano supposuisse pecus.
Nec noceat turbâsse lacus ; ignoscite, Nymphæ.
Lota quòd obscuras ungula fecit aquas.
Tu, Dea, pro nobis fontes fontanaque placa

715. *Mares oleas.* The male olive. The ancients reckoned numerous varieties of olives ; Cato speaks of eight distinct species, Columella of ten ; see *Virg. Georg.* ii. 85. Some copies read *maris rorem*, Gr. λιβανωτὶς, rosemary. *Herbasque Sabinas.* Savin.

717. *Libaque, &c.* 'And let a small basket, *fiscella*, of millet accompany the millet cakes, *libaq. de milio.*'

718. *Rustica Dea.* Pales.

719. *Mulctram.* The milk pail. *Resectis. Paratis.* Al. *Peractis.* Burm.

723. *Sive sacro pavi, &c.* 'Whether I have fed my flocks on consecrated ground,' &c. ; the poet proceeds to enumerate the offences he might have undesignedly committed, and ask pardon of the goddess for them.

725. *Fugatæ Nymphæ.* The ancients believed that any who chanced to come where the nymphs or guardian goddesses of the fountains were bathing, were deprived of their senses, and such were thence called *lymphatici*, νυμφολήπτοι, frantic, from Greek λύμφη for νύμφη, *dea præses aquæ. Semicaperve Deus.* Pan or Faunus.

729. *Dum degrandinat.* Verb impers. 'While it hails violently,' *Forcel.* Gesner explains *degrandinat*, by *donec grandinare desinat, donec cesset grando* ; this force of *de* in composition has been already remarked ; it is often, however, as in the former of the two senses above, merely emphatic, like *valde*, as *Flor.* i. 17, 'Capitisque superioribus jugis, in subjectos jure suo detonuit.' Heinsius reads *dum Dea grandinat*, &c.

732. *Lota. Mota.* Al.

Numina, tu sparsos per nemus omne Deos.
Nec Dryadas, nec nos videamus labra Dianæ;
Nec Faunum, medio cùm premit arva die.
Pelle procul morbos; valeant hominesque gregesque;
Et valeant vigiles, provida turba, canes.
Neve minús multos redigam, quàm manè fuerunt;
Neve gemam referens vellera rapta lupo.
Absit iniqua fames; herbæ frondesque supersint;
Quæque lavent artus, quæque bibantur, aquæ.
Ubera plena premam; referat mihi caseus æra;
Dentque viam liquido vimina rara sero.
Lanaque proveniat nullas læsura puellas,
Mollis, et ad teneras quàmlibet apta manus.
Quæ, precor, eveniant: et nos faciamus ad annum
Pastorum dominæ grandia liba Pali.
His Dea placanda est; hæc tu conversus ad ortus
Dic ter, et in vivo prolue rore manus.
Tum licet, appositâ veluti cratere camellâ,
Lac niveum potes, purpureamque sapam.
Moxque per ardentes stipulæ crepitantis acervos
Trajicias celeri strenua membra pede.
Expositus mos est. Moris mihi restat origo:
Turba facit dubium, cœptaque nostra tenet.
Omnia purgat edax ignis, vitiumque metallis

735. *Nec Dryadas, &c.* For the reason mentioned supr. 751. *Labra.* Basins for bathing: Gr. ἀσαμινθοι, λουτρά.

739. *Neve minús, &c.* A prayer against any reduction in the flock at the close of the day from what it was in the morning, either by disease, or the ravages of wolves.

744. *Vimina rara.* The osier sieves in which the cheese was pressed, and the whey, *serum*, strained off.

745. *Nullas læsura puellas.* Consequently of the most delicate description, *et, ad teneras, &c.* infr.

750. *Vivo rore.* sc. flumine vivo, *Forcel.* 'Qui rore puro Castaliæ lavit crines solutos.' *Horat. Od.* iii. 75.

751. *Camellâ.* Gr. σκαμέλλα, *Pollux.* x. 24, a milk-vessel; it is derived by some, qu. *camura*, from καμπτω, in reference to its shape.

752. *Sapam.* Gr. ἕψημα, σίραιον, new wine, or must boiled down to half its quantity; e. gr. four pints of must boiled down to two; according to Pliny, however, xiv. 9, s. 11, this was properly called *defrutum*, and *sapa* was must boiled down to a third of its original quantity; the object of this was to make it keep. This mixture of milk and wine was called *burrhanica potio*, from *burrus*, G. πυῤῥὸς, i. e. *rufus, purpureus*, ruddy, *Lac mistum potes purp. sap.* Zulich. Heins.

756. *Turba.* The number of reasons assigned for the origin of this custom.

757. *Vitium.* The dross.

Excoquit; idcirco cum duce purgat oves.
An, quia cunctarum contraria semina rerum
Sunt duo, discordes ignis et unda Dei,
Junxerunt elementa patres, aptumque putârunt
Ignibus et sparsâ tangere corpus aquâ?
An, quòd in his vitæ causa est; hæc perdidit exul;
His nova fit conjux: hæc duo magna putant?
Vix equidem credo: sunt qui Phaetonta referri
Credant, et nimias Deucalionis aquas.

758. *Duce.* The shepherd, or it may be, the ram.

762. *Ignibus, &c.* Thereby making the fire and water symbolical of purification: compare Virgil, *Æneid,* vi. 741, '—aliis sub gurgite vasto Infectum eluitur scelus, aut exuritur igni.'

763. *Vitæ causa est.* Fire and water were looked upon as the essentials of existence, whence the 'aquæ et ignis interdictio,' the forbidding the use of these elements, which was equivalent to a sentence of banishment, *exilium*, a word not in judicial use, and by which the object of the sentence was obliged to leave Italy, but might retire to any other state he chose.

764. *His nova fit conjux.* Fire and water were placed at the door, by which the new-married pair entered, and touched by the bride and her husband, because all things were supposed to be produced from these two elements, *quod in his vitæ causa, &c.* supr.; they used the water also for bathing their feet; *Plut. Quæst. Rom.* 31, 1, *Varr. L. L.* iv. 10. 'Ista viri captent, (si jam captanda putabunt) Quos faciunt justos ignis et unda viros.' *Art. Amat.* ii. 597.

765. *Sunt qui, &c.* Some would understand allusion to be made by the fire and water to Phaeton and Deucalion. The former was the son of Phœbus and Clymene, one of the Oceanides; having been taunted by Epaphus, the son of Io, with having falsely declared himself the offspring of the sun, he demanded the chariot of that deity, that he might have the guidance of it for one day, and so prove the truth of his descent. Phœbus unwillingly complied, and Phaeton unable to control the steeds was hurried so close to the sign of the Scorpion that in terror he let go the reins altogether; to prevent a universal conflagration by the too near approach of the chariot to the earth, Jupiter struck him with a thunderbolt, and he fell from heaven into the river Po. His sisters mourned his destruction bitterly, and were changed into black poplars, which continued to distil tears of amber, in token of their grief. Deucalion was the son of Prometheus, married to Pyrrha, daughter of Epimetheus; when Jupiter resolved to punish mankind for their impiety by the universal deluge. Deucalion and his wife escaped by taking refuge on the summit of Parnassus, or, according to Hyginus, of Ætna in Sicily. When the waters had subsided, they consulted the oracle of Themis how the race of man might be renewed; the answer was, 'by their throwing behind them the bones of their grandmother,' which they understood to mean the stones of the earth;

Pars quoque, cùm saxis pastores saxa terebant,
Scintillam subitò prosiluisse ferunt.
Prima quidem periit: stipulis excepta secunda est;
Hoc argumenti flamma Palilis habet.
An magis hunc morem pietas Æneïa fecit,
Innocuum victo cui dedit ignis iter?
Num tamen est vero propius, cùm condita Roma est,
Transferri jussos in nova tecta lares?
Mutantesque domum tectis agrestibus ignem,
Et cessaturæ supposuisse casæ?
Per flammas saluisse pecus, saluisse colonos?
Quod sit natali nunc quoque, Roma, tuo.

ROMA CONDITA.

Ipse locus causas vati facit. Urbis origo
Venit; ades festis, magne Quirine, tuis.
Jam luerat pœnas frater Numitoris, et omne
Pastorum gemino sub duce vulgus erat.
Contrahere agrestes, et mœnia ponere utrique
Convenit: ambigitur nomina ponat uter.
Nil opus est, dixit, certamine, Romulus, ullo:
Magna fides avium est; experiamur aves.
Res placet; alter init nemorosi saxa Palatî;
Alter Aventinum manè cacumen adit.
Sex Remus, hic volucres bis sex videt ordine: pacto
Statur; et arbitrium Romulus Urbis habet.
Apta dies legitur, quâ mœnia signet aratro.

they complied accordingly, and those which Deucalion threw behind him became men; those which were thrown by Pyrrha, women.

767. *Pars quoque, &c.* The poet proceeds to account in different ways for the use of the fire at the Palilia; from the accidental discovery of it by the shepherds, by the collision of flints; from the flames of burning Troy having receded to allow Æneas a safe passage from the city; from the cattle and husbandmen having sprung over the burning ruins of their old habitations, which they fired when about to be transferred to the new city of Rome.

778. *Natali tuo.* XI. Kal. Mai.

781. *Frater.* Amulius.

787. *Alter.* Romulus and Remus having agreed to determine by augury which of them should found the city, and govern it when built, the former chose the Palatine hill, and the latter, the Aventine to make their observations. The result is given in the text.

791. *Mœnia signet aratro.* When a city was about to be built, the founder yoking a cow and a bull to the plough, as infr. 826, which had a coulter of brass, marked by a deep furrow the entire compass of the city, after which these two animals, with other victims,

Sacra Palis suberant: inde movetur opus.
Fossa fit ad solidum: fruges jaciuntur in imâ,
Et de vicino terra petita solo.
Fossa repletur humo, plenæque imponitur ara;
Et novus accenso fungitur igne focus.
Inde premens stivam designat mœnia sulco;
Alba jugum niveo cum bove vacca tulit.
Vox fuit hæc regis: Condenti Jupiter Urbem,
Et genitor Mavors, Vestaque mater ades:
Quosque pium est adhibere Deos, advertite cuncti;
Auspicibus vobis hoc mihi surgat opus.
Longa sit huic ætas, dominæque potentia terræ:
Sitque sub hâc oriens occiduusque dies.
Ille precabatur: tonitru dedit omina lævo
Jupiter; et lævo fulmina missa polo.
Augurio læti jaciunt fundamina cives;
Et novus exiguo tempore murus erat.
Hoc Celer urget opus; quem Romulus ipse vocârat,
Sintque, Celer, curæ, dixerat, ista tuæ.
Neve quis aut muros, aut versam vomere terram
Transeat; audentem talia dede neci.
Quod Remus ignorans, humiles contemnere muros
Cœpit; et, His populus, dicere, tutus erit?
Nec mora, transiliit. Rutro Celer occupat ausum:

were sacrificed on the altars. The plough was followed by the new settlers, who turned the sods inwards as they were cut by the share, and wherever they designed to make a gate, the plough was lifted up, and carried over the required space, whence *porta, a portando aratrum.*

792. *Inde.* The city having been founded on the same day upon which the Palilia were celebrated.

793. *Ad solidum.* In the solid ground, in order that the altar might be more firmly based; so Virgil, *Georg.* ii. 231, 'In solido puteum demitti;' *h. e.* ubi terra concava non est, *Forcel.*

794. *De vicino solo.* As an omen of the future extension of the confines of the city.

797. *Stivam.* The plough-tail, or handle, on the end of which was a cross bar, *transversa regula,* called also *manicula* or *capulus,* by which the plough was directed; it is derived by Varro, qu. *stativa, a stando.* Those ceremonies observed at the founding of their cities, besides many others connected with the internal constitution of their state, were borrowed by the Romans from the Etrurians.

805. *Tonitru lævo.* 'Fulmina læva prospera, quia sacrificantis vel precantis latus lævum, dextrum est ejus qui postulata largitur.' *Plin.*

815. *Rutro.* A mattock, spade, or pick-axe, *a ruendo. Varr. L.L.* iv. 31. Some copies read *rastro.* According to Eusebius, Remus

Ille premit duram sanguinolentus humum.
Hæc ubi rex didicit, lachrymas introrsus obortas
Devorat, et clausum pectore vulnus habet.
Flere palam non vult, exemplaque fortia servat:
Sicque meos muros transeat hostis, ait.
Dat tamen exsequias: nec jam suspendere fletum
Sustinet; et pietas dissimulata patet.
Osculaque applicuit posito suprema feretro;
Atque ait; Invito frater adempte, vale.
Arsurosque artus unxit: fecêre, quod ille,
Faustulus, et mœstas Acca soluta comas.
Tum juvenem nondum facti flevêre Quirites:
Ultima plorato subdita flamma rogo.
Urbs oritur (quis tunc hoc ulli credere posset?
Victorem terris impositura pedem.
Cuncta regas; et sis magno sub Cæsare semper:
Sæpe etiam plures nominis hujus habe.
Et quoties steteris domito sublimis in orbe,
Omnia sint humeris inferiora tuis.

NON. KAL. MAI. VINALIA VENERIS ET JOVIS.

Dicta Pales nobis; idem Vinalia dicam:
Una tamen media est inter utramque dies.

was killed by Fabius, a leader under Romulus; the more generally received account is, that he was slain by his brother. *Liv.* i. 6.

817. *Lachrymas devorat.* So Silius, xii. 'Fletumque resorbent,' and Ovid, *Heroid. Epist.* xi. 'Et cogor lachrymas combibere ipse meas.'

820. *Sicque meos, &c. Liv.* i. 6. 'Sic deinde, quicumque alius transiliet mœnia mea.'

827. *Nondum facti.* Because they were not called by the name in the text until after the peace with Tatius.

828. *Subdita flamma, &c.* Remus was buried on the summit of the Aventine mount, where he had taken his augury, in a place called Remuria or Remoria; see *Fast.* v. 479. It is said that there was a dispute among the earlier citizens as to whether the city should be called Rome or Remora, or, according to others, Remura or Rema. *Enn. apud Cic. de divin.* i. 48. *Dionys. Halic.* i. 85.

830. *Victorem, &c.* So Virgil; 'Omnia sub pedibus vertique regique videbunt.'

835. *Vinalia.* On the IX. Kal. Mai. was the celebration of the Vinalia, upon which a libation of the new wines was made to Venus, whence this festival is called by Plutarch 'Αφροδίσια, and according to the poet, infr. 860 et seq. to Jupiter also. This festival was held a second time in the year, on the XIII. or XIV. Kal. Septemb. and was called by Varro, *rustica; de L. L.* v. 3. *a*

Templa frequentari Collinæ proxima portæ
  Nunc decet; à Siculo nomina colle tenent.
Utque Syracusas Arethusidas abstulit armis
  Claudius, et bello te quoque cepit, Eryx;
Carmine vivacis Venus est translata Sibyllæ;
  Inque suæ stirpis maluit urbe coli.
Cur igitur Veneris festum Vinalia dicant,
  Quæritis, et quare sit Jovis ista dies?
Turnus, an Æneas Latiæ gener esset Amatæ,
  Bellum erat: Hetruscas Turnus adoptat opes.
Clarus erat, sumptisque ferox Mezentius armis;

med. 'Vinalia rustica dicuntur a. d. XII. Kal. Septemb. quod tum Veneri dicata ædes; et horti ejus tutelæ assignantur, ac tum sunt feriati olitores,' from whom Festus differs in some degree; 'Rustica Vinalia appellantur mense Augusto, XIV. Kal. Sept. Jovis dies festus, quia Latini bellum gerentes adversus. Mexentium, omnis vini libationem ei deo dedicaverunt. Eodem die Veneri templa sunt consecrata, alterum ad Circum Maximum, alterum in luco Libitinensi, quia in ipsius deæ tutela sunt horti.'

837. *Templa.* A temple was dedicated to Venus Ericina at Rome, A. U. 572, near the Porta Collina; in the same year a temple was dedicated to Piety in the Forum Olitorium.

838. *Siculo colle.* Eryx; 'Est prope Collinam templum venerabile portam; Imposuit templo nomina celsus Eryx.' *Ovid. Remed. Amor.*

840. *Claudius.* M. Claudius Marcellus was the first of the Roman generals who obtained any advantage over Hannibal; in his third consulship he was sent with a considerable force against Syracuse, of which he made himself master, having entered the town while the inhabitants were engaged in their nocturnal celebration of the festival of Diana; whence *Syracusas Arethusidas*, &c.; so named from its celebrated fountain Arethusa; he was called upon, after the conquest of Syracuse, to oppose Hannibal a second time, and after some successful engagements, was at last entrapped in the wiles of his adversary, and killed in an ambuscade in the sixtieth year of his age, and his fifth consulship. He was the third who obtained the *Spolia opima*, having, after the first Punic war, gained a victory over the Gauls, and slain their king Viridomarus, A. U. 530.

841. *Carmine vivacis, &c.* The poet has committed an error here, the temple to which he alludes, near the Porta Collina, having been dedicated by Porcius L. F. Licinius, in pursuance of a vow made to that effect by L. Porcius during the Ligurian war, A. U. 572, whereas Syracuse was taken A. U. 540; and further, the temple built in honour of Venus on the Capitoline hill, by the command of the Sibyl, was built A.U. 537; so that in neither case can the poet be considered correct. *Translata.* From Sicily to Rome.

845. *Turnus, &c.* This war is discussed at large in the six latter books of the Æneid.

Et vel equo magnus, vel pede major erat.
Quem Rutuli Turnusque suis adsciscere tentant
Partibus: hæc contrà dux ita Tuscus ait:
Stat mihi non parvo virtus mea; vulnera testes,
Armaque, quæ sparsi sanguine sæpe meo.
Qui petis auxilium, non grandia divide mecum
Præmia, de lacubus proxima musta tuis.
Nulla mora est operæ; vestrum dare, vincere nostrum est:
Quàm velit Æneas ista negata mihi!
Annuerant Rutuli: Mezentius induit arma.
Induit Æneas; alloquiturque Jovem:
Hostica Tyrrheno vota est vindemia regi,
Jupiter; è Latio palmite musta feres.
Vota valent meliora: cadit Mezentius ingens,
Atque indignanti pectore plangit humum.
Venerat autumnus calcatis sordidus uvis;
Redduntur merito debita vina Jovi.
Dicta dies hinc et Vinalia: Jupiter illam
Vindicat, et festis gaudet inesse suis.

SEPT. KAL. MAI. MEDIUM VER. ARIES OCCIDIT. ORITUR CANIS.

Sex ubi, quæ restant, luces Aprilis habebit;
In medio cursu tempora veris erunt.
Et frustra pecudem quæres Athamantidos Helles:
Signaque dant imbres: exoriturque Canis.

854. *De lacubus, &c.* See *Fast.* iii. NN. 558, 559.

855. *Operæ.* sc. *auxilio.*

859. *Hostica.* Of the Rutuli, in opposition to *Latio palmite,* infr.

861. *Vota meliora.* Because they were addressed to Jupiter.

863. *Calcatis sordidus uvis.* In allusion to the custom of treading out the grapes, a practice still frequent in many parts of Italy; '—nudataque musto Tinge novo mecum direptis crura cothurnis.' *Virg. Georg.* ii. 7.

'Then comes the crushing swain; the country floats,
And foams unbounded with the mashy flood.' *Thomson.*

867. *Sex ubi, &c.* When six days of the month of April shall remain, &c. i.e. the VII. Kal. Mai. shall be the middle of the spring, which is assigned, however, by Columella to the day on which the festival of Pales was celebrated, XI. Kal. Mai.

869. *Pecudem.* The ram, *aries,* upon which Phryxus and Helle, son and daughter of Athamas, are said to have escaped the fury of their step-mother Ino, *Fast.* iii. 830, et seq. sets acronycally on the VII. Kal. Mai.

870. *Signaque dant imbres.* *Fast.* i. 315, 316. *Exoriturque canis.* The poet is incorrect here;

ROBIGALIA.

Hac mihi Nomento Romam cùm luce redirem,
  Obstitit in mediâ candida pompa viâ.
Flamen in antiquæ lucum Robiginis ibat,
  Exta canis flammis, exta daturus ovis.
Protinus accessi, ritûs ne nescius essem :
  Edidit hæc Flamen verba, Quirine tuus :
Aspera Robigo, parcas Cerealibus herbis ;
  Et tremat in summâ læve cacumen humo.
Tu sata sideribus cœli nutrita secundis
  Crescere, dum fiant falcibus apta, sinas.
Vis tua non levis est ; quæ tu frumenta notâsti,
  Mœstus in amissis illa colonus habet.
Nec venti tantùm Cereri nocuêre, nec imbres,
  Nec sic marmoreo pallet adusta gelu,
Quantùm si culmos Titan incalfacit udos ;

Pliny says that according to the Bœotians and Athenians, the Dog sets on the twenty-sixth of April, but according to the Assyrians, on the twenty-ninth ; 'Sexto calendas Maii Bœotiæ et Atticæ canis vesperi occultatur fidicula ; 'mane oritur ; quinto calendas Assyriæ Orion totus absconditur, tertio autem canis ;' Columella mentions also that it sets about this time, and dates its rising, ii. 2, on the VII. Kal. Aug. In order to remedy this inaccuracy, some copies read for *Exoritur, &c. Occidit atque canis,* or *Effugietque canis.*

871. *Hac. sc. die. Nomento.* A town of the Sabines not far from the Tiber, and to the east of Rome.

872. *Candida pompa.* A procession of priests clad in white robes.

873. *Flamen. sc. Quirinalis. Robiginis.* The festival Robigalia was instituted at Rome in honour of the goddess Robigo, or according to Varro and Festus, of the god Robigus, for the preservation of the corn from mildew, *robigo* ; it was or dained by Numa, whence *antiquæ*, &c. in the eleventh year of his reign, and celebrated at this particular period of the year because the growing crops were more exposed to the injurious effects of smut, mildew, &c. Many copies read *Rubiginis,* which seems to accord better with its etymology *rubor* or *rubeus.* According to Panvinius, the deity Robigo had a temple and sacred grove in the Via Nomentana, outside the Porta Catularia.

874. *Exta canis.* See infr. 905.

878. *Læve.* Smooth, opposed to *scabras*, infr. 887.

884. *Marmoreo.* 'Dicitur etiam de gelu, quod duritiem marmoris et candorem refert ; *hard as marble ;' Forcel.*

885. *Quantùm, si, &c.* The most dangerous time to the safety

Tum locus est iræ, Diva timenda, tuæ.
Parce, precor, scabrasque manus à messibus aufer;
Neve noce cultis: posse nocere sat est.
Nec teneras segetes, sed durum contere ferrum;
Quodque potest alios perdere, perde prior.
Utiliùs gladios et tela nocentia carpes:
Nil opus est illis; otia mundus agit.
Sarcula nunc, durusque bidens, et vomer aduncus,
Ruris opes niteant; inquinet arma situs.
Conatusque aliquis vagina ducere ferrum,
Astrictum longâ sentiat esse morâ
At tu ne viola Cererem; semperque colonus
Absenti possit solvere vota tibi.
Dixerat: à dextrâ villis mantele solutis,
Cumque meri paterâ thuris acerra fuit.
Thura focis vinumque dedit, fibrasque bidentis,
Turpiaque obscœnæ (vidimus) exta canis.
Tum mihi, Cur detur sacris nova victima, quæris?
(Quæsieram) causam percipe, Flamen ait:
Est Canis, (Icarium dicunt,) quo sidere moto

of the crop, was when the sun bore with violence upon the ears soaked with moisture. *Titan.* The sun.

887. *Scabras.* Scurfy, scalled.

889. *Contere.* Gnaw, wear away.

899. *Mantele.* And *Mantelium*, a towel, napkin, or table-cloth, from *manus terere*, qu. *manuterium*, *Varr. de L. L.* v. 8, *extr.* or from *manus* and *tela*. *Mantele* differs from *mappa*, the former having been used as a table cloth, furnished by the host at an entertainment, and the latter a towel for wiping the hands, which the guests generally brought with them; hence Martial, xii. 29, 'Attulerat mappam nemo dum furta timentur; Mantele e mensa surripit Hermogenes;' besides the *mantele* was napped or fringed, *villosum*, or *villis solutis*, while the *mappa* was smooth; the former also was used in sacrifices, for wiping the hands after their celebration.

900. *Paterâ.* A cup used in libations. *Acerra.* A censer for burning incense.

905. *Est Canis, &c.* When Icarius, or Icarus, father of Erigone was slain by some intoxicated shepherds, his dog, called Mera or Mœra, which accompanied him, returned home, and taking hold of Erigone's robe, drew her to the place where the dead body of her father lay; she died with grief at the sight, and the dog remained by both until it perished with hunger. Jove in compassion raised them to the skies, where Icarius was called Bootes, Erigone, Virgo, and the dog Procyon, i. e. πρὸ and κύων, Lat. Antecanis, the lesser dog-star, so called from its rising before the greater. *Quo sidere moto.* At the rising of which star.

Tosta sitit tellus, præcipiturque seges.
Pro Cane sidereo canis hic imponitur aræ;
Et, quare pereat, nil nisi nomen habet.

QUART. KAL. MAI. FLORALIA.

Cum Phrygis Assaraci Titania fratre relicto
Sustulit immenso ter jubar orbe suum;
Mille venit variis florum Dea nexa coronis:
Scena joci morem liberioris habet.
Exit et in Maias sacrum Florale Kalendas:
Tunc repetam; nunc me grandius urget opus.

VESTÆ PALATINÆ ET PHŒBI FESTA.

Aufert Vesta diem; cognato Vesta recepta est
Limine: sic justi constituêre Patres.

906. *Præcipitur.* sc. *æstu.* Is dried up. *Virg. Ecl.* 3, 98, '— si lac præceperit æstus.' Some copies read *præciditur,* others, *præripitur.*

909. *Titania.* Aurora, so called as the daughter of Hyperion, the Titan; many copies read *Tithonia*, but the reading in the text is sanctioned by the best copies. *Fratre relicto.* The poet appears to have put Assaracus, the son of Troas, and grand-uncle of Priam and Tithonus, for Priam himself, since *fratre* must apply to Tithonus, whose brother Priam was.

910. *Sustulit, &c.* The festival Floralia began on the IV. Kal. Mai. See *Fast.* v. 183, et seq.

911. *Mille venit, &c.* Flora was the presiding deity over every species of plant and flower.

912. *Scena.* The theatre in which the Ludi scenici accompanying the festival were represented. Those games were of an excessively licentious character, whence *joci morem liberioris.*

913. *Exit et, &c.* This festival which commenced near the close of April, was carried on and concluded in May; *Fast.* v. 185.

915. *Aufert.* *Aufer*, *Ursin*, *Mazar*, and others; in which, for *recepta est*, is read *recepta es.* *Cognato.* See *Fast.* iii. 421. The text is not to be understood as referring to the Vestalia, the festival of Vesta, which was celebrated on the VI. Id. Jun. the day alluded to above, was the anniversary of the transferring of the Vestal fire into the palace of Augustus on the Palatine hill, when he was elected Pontifex Maximus, pursuant to the rule, that the priests of that deity should live in the immediate vicinity of the object of his office.

916. *Sic justi.* Whence it would appear that the senate had decreed the above.

Phœbus habet partem ; Vestæ pars altera cessit :
Quod superest illis, tertius ipse tenet.
State Palatinæ laurus, prætextaque quercu
Stet domus ; æternos tres habet una Deos.

917. *Phœbus habet partem.* A temple was dedicated by Augustus to Apollo on the Palatine hill; whence Ovid, *Metam.* xv. 864, 865, 'Vestaque Cæsareas inter sacrata Penates, Et cum Cæsarea tu, Phœbe domestice, Vesta.' It contained a public library, in which authors, poets especially, used to recite their compositions, *Pers.* l. 15, and in which all works of merit were preserved. 'Scripta, Palatinus quæcunque recepit Apollo.' *Horat. Ep.* i. 3, 17.

918. *Ipse.* Augustus.

919. *Palatinæ laurus, &c.* In allusion to the civic crown of oak-leaves, which the senate decreed should be suspended from the top of the house of Augustus and Claudius, between two branches of laurel, which were set up in the vestibule in front of the gate, symbolical of their preservation of the citizens, and triumph over their enemies.

920. *Tres Deos.* Augustus, Apollo, and Vesta. *Una.* sc. *domus.* The Palatium.

P. OVIDII NASONIS

FASTORUM,

LIBER V.

Quæritis, unde putem Maio data nomina mensi?
  Non satis est liquido cognita causa mihi.
Ut stat, et incertus quà sit sibi nescit eundum,
  Cùm videt ex omni parte viator iter:
Sic, quia posse datur diversas reddere causas,
  Quâ ferar ignoro; copiaque ipsa nocet.
Dicite, quæ fontes Aganippidos Hippocrenes
  Grata Medusæi signa tenetis equi.
Dissensere Deæ: quarum Polyhymnia cœpit
  Prima; silent aliæ, dictaque mente notant.

1. *Quæritis, &c.* The poet proceeds to discuss the origin of the name of May, upon which he consults the Muses, by some of whom it is differently accounted for.

2. *Liquido.* Clearly.

— *Cognita.* Ascertained.

3. *Ut stat, &c.* Ὡς δ' ὅταν αἴξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν Γαῖαν ἐληλουθὼς, φρεσὶ πευκαλίμῃσι νοήσῃ, Ἔνθ' εἴην, ἢ ἔνθα, μενοινήσειε τε πολλά. *Hom. Iliad*, xv. 80.

7. *Aganippidos Hippocrenes.* Aganippe, or Aganippis, was a fountain at the foot of Mount Helicon, sacred to Apollo and the Muses; Hippocrene, also a fountain of Helicon on the borders of Bœotia; the poet appears to consider them both the same in the text. Solinus and others more correctly distinguish them, and ascribes their being identified, as above, to poetic license. They were easily confounded, by reason of their vicinity, and their having been both consecrated to the same presiding deities. It has been proposed to read the passage thus, *Dicite, quæ fontes Aganippidos, Hippocrenes, &c.* taking the adj. *Aganippis*, for *Aganippe*, as patronymic adjectives are frequently used poetically for substantives, *Forcel.*

8. *Medusæi equi.* See *Fast.* iii. 448, et seq.

9. *Dissensere.* Disagreed in opinion. *Dissedere*, Farnes. as *Metam.* xv. 648, 'Dissidet et variat sententia.' *Assensere.* Junian. *Polyhymnia.* The muse of Lyric poetry; so called from πολὺς, and ὕμνος *carmen*, or according to some, μνειά, *memoria*, qu. *Polymncia.*

Post Chaos, ut primùm data sunt tria corpora mundo,
  Inque novas species omne recessit opus;
Pondere terra suo subsedit, et æquora traxit:
  At cœlum levitas in loca summa tulit.
Sol quoque cum stellis nullâ gravitate retentus,
  Et vos lunares exsiluistis equi.
Sed neque terra diu cœlo, nec cætera Phœbo
  Sidera cedebant; par erat omnis honos.
Sæpe aliquis solio, quod tu, Saturne, tenebas,
  Ausus de mediâ plebe sedere Deus.
Et latus Oceano quisquam Deus advena junxit;
  Tethys et extremo sæpe recepta loco est.
Donec Honor, placidoque decens Reverentia vultu
  Corpora legitimis imposuere toris.
Hinc sata Majestas; hos est Dea censa parentes:
  Quâque die partu est edita, magna fuit.
Nec mora; consedit medio sublimis Olympo,
  Aurea, purpureo conspicienda sinu.
Consedere simul Pudor et metus; omne videres
  Numen ad hanc cultus composuisse suos.
Protinus intravit mentes suspectus honorum:

11. *Tria corpora.* See *Fast.* i. 103, et seq.

13. *Pondere terra suo, &c.* Compare *Metam.* i. 26, et seq.

19. *Sæpe aliquis.* Compare *Juvenal*, 13, 38.

20. *De mediâ plebe.* Gr. τὸν τυχόντα.

21. *Latus junxit.* So Horace, *Sat.* ii. 5, 18, 'Utne tegam Spurco Damæ latus.' This verse is suspected by some commentators, and various readings proposed; *Nec latus Oceano quis quando leve tegebat;* Mazar. *Nec latus Oceano, quamvis grandæva tegebat, Tethys, &c.* Al. By the *Deus advena,* it is to be understood that there was at this time no distinction of rank or character among the deities.

22. *Extremo loco.* On the lowest or least honorable couch. See Adam's R. Antiq. Boyd's new edit. pp. 371, 372.

24. *Corpora, &c.* A periphrasis indicative of marriage, which is frequently shown by this figure, *Ovid. ex Pont.* iii. *ep.* 3, 50, 'legitimos solicitare toros.' *Fast.* iii. 511, 'Tu mihi juncta toro.'

25. *Majestas.* The offspring of Honour and Reverence, whence, according to Polyhymnia, the name Maia or May. *Est censa.* i. e. *numeravit, habuit, Forcel.;* the deponent form of *censeo;* so *ex Pont.* i. *ep.* 2, 139, 'Hanc probat, et primo dilectam semper ab ævo Est inter comites Marcia censa suas.'

28. *Sinu.* Robe or vestment.

29. *Pudor et Metus.* The associates of majesty by which she was preserved inviolable. *Consedere.* So Hesiod, Ἐϱγ. Ημ. 197.

Ἀθανάτων μετα φῦλον ἴτον πϱολιπόντ' ἄνθϱωπους Αἰδὼς και νεμεσις.

'Called to the eternal synod of the skies,
The virgins Modesty and Justice rise.'
Elton.

31. *Suspectus.* Admiration,

Fit pretium dignis; nec sibi quisque placet.
Hic status in cœlo multos permansit in annos,
Dum senior fatis excidit arce Deus.
Terra feros partus, immania monstra, Gigantas
Edidit, ausuros in Jovis ire domum.
Mille manus illis dedit, et pro cruribus angues;
Atque ait, In magnos arma movete Deos.
Exstruere hi montes ad sidera summa parabant,
Et magnum bello solicitare Jovem.
Fulmina de cœli jaculatus Jupiter arce,
Vertit in auctores pondera vasta suos.
His benè Majestas armis defensa Deorum
Restat, et ex illo tempore firma manet.
Assidet illa Jovi; Jovis est fidissima custos;
Et præstat sine vi sceptra tremenda Jovi.
Venit et in terras: coluerunt Romulus illam
Et Numa; mox alii, tempore quisque suo.
Illa patres in honore pio matresque tuetur;
Illa comes pueris virginibusque venit.
Illa datos fasces commendat, eburque curule;
Illa coronatis alta triumphat equis.
Finierat voces Polyhymnia: dicta probârunt
Clioque, et curvæ scita Thalia lyræ.
Excipit Uranie: fecere silentia cunctæ;
Et vox audiri nulla, nisi illa, potest.
Magna fuit quondam capitis reverentia cani,
Inque suo pretio ruga senilis erat.
Martis opus juvenes animosaque bella gerebant:
Et pro Dìs aderant in statione suis.
Viribus illa minor, nec habendis utilis armis,
Consilio patriæ sæpe ferebat opem.
Nec nisi post annos patuit tunc curia seros;

regard, or esteem. *Senec.* ii. *de benef.* c. 26, 'Nimius sui suspectus, et insitum mortalitati vitium se suaque mirandi.'

34. *Senior Deus.* Saturn.

39. *Montes.* Pelion, Ossa, &c.

54. *Thalia.* From Gr. θάλλειν, quia semper *virescat* poetarum gloria. *Uranie.* From Gr. οὐρανὸς, or qu. τὰ ἄνω ὁρῶσα, *quæ sint sursum speculans.*

57. *Magna fuit, &c.* 'Credebant hoc grande nefas et morte piandum, Si juvenis vetulo non assurrexerat, et si Barbato cuicumque puer.' *Juvenal,* 13, 54.

60. *In statione.* At their post.

61. *Illa.* sc. *ætas senilis.* The poet proceeds to describe the constitution as it was ordained by Romulus.

63. *Nec nisi, &c.* In the choice of senators regard was not only paid to their rank and fortune, but to their age also; it is certain that some particular period

Nomen et ætatis mite senatus erat.
Jura dabat populo senior; finitaque certis
Legibus est ætas, unde petatur honos.
Et medius juvenum, non indignantibus ipsis,
Ibat; et interior, si comes unus erat.
Verba quis auderet coram sene digna rubore
Dicere? censuram longa senecta dabat.
Romulus hoc vidit; selectaque pectora, Patres
Dixit ad hos Urbis summa relata novæ.
Hinc sua majores posuisse vocabula Maio
Tangor, et ætati consuluisse suæ.
Et Numitor dixisse potest, "Da Romule, mensem
Hunc senibus; nec avum sustinuisse nepos.
Nec leve præpositi pignus successor honoris

of life was defined, previous to which they could not be elected, *Cic. de. leg. Manil.* 21, but what that period, the *ætas senatoria*, was, is not known. In Cicero's time, it is probable, that members were admissible at one or two and thirty years of age, since he makes frequent mention of his having obtained all the honours of the state, each in his proper year, *suo anno*, as ordained by law, and it is known that he had passed his thirtieth year before he obtained the quæstorship, which he filled the year following in Sicily, and which was the first civil office that gave admission into the senate. Some are of opinion that the quæstorship might have been held at twenty-five, *Dion. Cass.* lii. 20, and, therefore, that senators might have been chosen at such an age; others, on the authority of Polybius, vi. 17, (who mentions that the Romans were obliged to serve ten years in the army, for which seventeen was the prescribed age, *ætas militaris*, before they could be appointed to any civil magistracy,) conjecture twenty-seven to have been the requisite time of life for a senator. It is certain, however, that originally the senate consisted of men advanced in life; *Sall. Catil.* 6, *Cic. de Sen. Flor.* i. 15, and supr. *post annos seros, &c.* It may be concluded from the laws prescribed to foreign nations, in imitation of the Romans, that in after times the required age for a senator was not below thirty; *Cic. in Varr.* 2, 49; *Plin. Ep.* x. 83.

67. *Medius.* The most honorable place, among many; as it was also to walk inside if there were only two. See *Sall. Jug.* 11, *Horat. Sat.* ii. 5, 17.

69. *Verba quis, &c.* Τελευταῖοι δὲ οἱ νεώτατοι, λόγον μὲν οὐδένα λέγοντες, ἔτι γὰρ ἦν δι' αἰσχύνης τό τε Ρωμαιοις τοῦτο, καὶ νέος οὐδεὶς ἑαυτον σοφώτερον εἶναι ἠξίου πρεσβύτου. *Dionys. Halicarn.* vii.

71. *Selectaque pectora.* So Propertius; 'Pellitos habuit rustica corda patres;' and Virgil; '—juvenes fortissima frustra Pectora.' Some copies read *corpora.*

74. *Tangor, &c.* i. e. *inducor ut credam. Forcel. Consuluisse.* Consulted the divinity of their years.

76. *Sustinuisse.* Withstood.

77. *Nec leve.* June, as derived from *juvenes*, is advanced as another argument in favour of May having been derived from *majores.*

Junius à juvenum nomine dictus habet.
Tum sic, neglectos hederâ redimita capillos,
Prima sui cœpit Calliopea chori :
Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, quà patet, ambit aquis.
Hinc sata Pleïone cum cælifero Atlante
Jungitur, ut fama est ; Pleïadasque parit.
Quarum Maia suas formâ superâsse sorores
Traditur, et summo concubuisse Jovi.
Hæc enixa jugo cupressiferæ Cyllenes
Ætherium volucri qui pede carpit iter.
Arcades hunc, Ladonque rapax, et Mænalos ingens
Rite colunt, lunâ credita terra prior.
Exul ab Arcadiis Latios Evander in agros
Venerat ; impositos attuleratque Deos.
Hîc, ubi nunc Roma est orbis caput, arbor et herbæ,
Et paucæ pecudes, et casa rara fuit.
Quò postquam ventum ; Consistite, præscia mater,
Nam locus imperii rus erit istud, ait.
Et matri et vati paret Nonacrius heros ;
Inque peregrinâ constitit hospes humo.
Sacraque multa quidem, sed Fauni prima bicornis
Has docuit gentes, alipedisque Dei.
Semicaper, coleris cinctutis, Faune, Lupercis ;
Cùm lustrant celebres vellera secta vias.
At tu materno donâsti nomine mensem,

The order of the text in construction is, *Et Junius successor, dictus a nomine juvenum, habet non leve pignus præpositi* (qui Maio præcedenti datur) *honoris.*

80. *Sui chori.* This alludes to as many of her sister Muses as were inclined to adopt the opinion of their leader Calliope; three only having given an opinion on the subject, it is to be supposed that the rest were variously influenced by the different conjectures.

81. *Titanida.* Tethys was so called from her having been the sister of Titan, or Titanus, son of Cœlus or Uranus, and Vesta or Terra; *Fast.* ii. 159.

83. *Hinc sata, &c. Fast.* ii. N. 372.

87. *Cyllenes. Fast.* ii. N. 244.

89. *Ladonque. Fast.* ii. 242. N. *Mænalos. Fast.* ii. N. 160.

90. *Lunâ credita prior. Fast.* i. N. 419, et seq.

92. *Impositos.* sc. *navi.*

97. *Et matri et vati.* i. e. *matri præsciæ*, by the figure Hendiadys. *Nonacrius. Fast.* ii. N. 243.

99. *Fauni bicornis. Ibid.* N. 236.

101. *Cinctutis.* Wearing an apron, or garment tied round the waist and descending below the knees; the Luperci wore no other clothing, whence they were called *nudi*, *Fast.* ii. 255, and *detecti*, *ibid.* 269.

102. *Cùm lustrant, &c.* See *Fast.* ii. N. 31.

103. *At tu, &c.* Hence, accord-

Inventor curvæ, furibus apte, fidis.
Nec pietas hæc prima tua est ; septena putaris,
Pleïadum numerum, fila dedisse lyræ.
Hæc quoque desierat, laudataque voce sororum est.
Quid faciam ? turbæ pars habet omnis idem.
Gratia Pieridum nobis æqualiter adsit ;
Nullaque laudetur plusve minùsve mihi.

KAL. MAI. ORITUR CAPELLA.

Ab Jove surgat opus : primâ mihi nocte videnda
Stella est in cunis officiosa Jovis.
Nascitur Oleniæ signum pluviale Capellæ ;
Illa data cœlum præmia lactis habet.
Naïs Amalthea Cretæâ nobilis Idâ
Dicitur in silvis occuluisse Jovem.
Huic fuit hædorum mater formosa duorum
Inter Dictæos conspicienda greges ;
Cornibus aeriis, atque in sua terga recurvis ;

ing to Calliope, the origin of the name May.

104. *Inventor, &c.* Mercury was the inventor of the lyre, and the patron god of thieves ; *fidis*, is used by prose writers in the plural only, indifferently by the poets ; it had seven strings, whence infr. *septena putaris*, &c.

108. *Habet idem.* sc. *juris*, or *auctoritatis ;* the poet acknowledges himself to be at a loss what opinion to adopt as each of the Muses was entitled to the same authority and regard.

111. *Primâ mihi, &c.* On the kalends of May the goat rises heliacally.

112. *In cunis officiosa.* Kindly attentive to the infant years of Jove ; *cunæ*, literally, *a cradle*, is derived qu. *cynæ*, from Gr. *κυω*, *pario.*

113. *Oleniæ.* The goat, *Capella*, was so called from Amalthea having resided at Olenus, a town of Achaia in Peloponnesus, situated on the river Melas, between Patra and Cyllene. According to others, Olenus was a city of Bœotia in which Amalthæa had been reared, whence Aratus ; *'Ωλενίην δέ μιν αἶγα Διὸς καλέουσ' ὑποφῆται.* Pausanias mentions Neda and Ithome as having been the nurses of the infant Jove while in the Dictæan cave : to these some writers add Adrastea, *Apollon. Rhod. Argon.* iii. and Ida, daughters of Melisseus, and sisters of the Curetes. Lactantius, *De fals. relig.* mentions that Jupiter was nursed by Amalthea and Melissa, daughters of Melisseus, king of Crete, upon goat's milk and honey. Amalthea is sometimes confounded with the goat by which Jove was suckled, and to which the nymph gave her own name, whence probably the mistake arose. The goat and its two kids were changed into stars by Jupiter ; the goat, *αἶξ*, appears in the shoulder, and the kids in the left hand of Auriga, or *'Ηνίοχος* ; their rising and

Ubere, quod nutrix posset habere Jovis.
Lac dabat illa Deo: sed fregit in arbore cornu,
Truncaque dimidiâ parte decoris erat.
Sustulit hoc Nymphe; cinctumque recentibus herbis,
Et plenum pomis ad Jovis ora tulit.
Ille, ubi res cœli tenuit, solioque paterno
Sedit, et invicto nil Jove majus erat:
Sidera nutricem, nutricis fertile cornu
Fecit; quod dominæ nunc quoque nomen habet.

ARA LARIBUS PRÆSTITIBUS POSITA.

Præstitibus Maiæ Laribus vidêre Kalendæ
Aram constitui, signaque parva Deûm.
Voverat illa quidem Curius; sed multa vetustas
Destruit, et saxo longa senecta nocet.
Causa tamen positi fuerat cognominis illis,
Quòd præstant oculis omnia tuta suis.

setting were accompanied with rain and storm, *Hygin. Poet. Astron.* ii. 12, iii. 12, whence *signum pluviale.*

123. *Nymphe.* Amalthea. *Recentibus herbis. Theocrit. Idyll.* xxvi. νεόδρεπτοι βωμοὶ *aræ floribus herbisve recentibus vinctæ.*

127. *Sidera nutricem, &c.* He changed the goat and her horn into stars; *quod dominæ,* &c. it was called κέρας Ἀμαλθείας, or *cornu copiæ,* the horn of plenty. Compare *Ovid. Metam.* ix. 85, et seq.

129. *Præstitibus.* Infr. 134. On the Kalends of May every year the public sacrifices were offered to the Lares. It appears that Augustus directed them to be performed twice in the year publicly, that the Lares might have the *primitiæ,* of the spring and summer flowers, *Sueton. in vit. August.* 31. and privately as often as the families over which they presided should happen to require their assistance.

131. *Curius.* Manius Curius Dentatus, a noble Roman who held the consulship with P. Cornelius Rufinus; he triumphed first over the Samnites, to whose ambassadors, (who found him engaged in dressing some rape root,) when they sought to corrupt him with gold, he made the celebrated reply; *Curium malle imperare locupletibus, quam locupletem fieri: et qui in acie vinci non posset, eum pecunia corrumpi non posse.* He conquered the Sabines also, and obtained an ovation for his defeat of the Lucani. He drove Pyrrhus out of Italy, *Eutrop.* ii. 9—14. Horace represents him as wearing his hair undressed, in allusion, probably to the manners of the age in which he lived, when the refinements of after times were held in contempt; '— incomtis Curium capillis Utilem bello.' *Od.* i. 12, 41. He was considered as a pattern of frugality and courage, whence Juvenal; 'Qui Curios simulant et Bacchanalia vivunt.'

132. *Saxo.* The stone of which the images of the Lares were made.

Stant quoque pro nobis, et præsunt mœnibus Urbis;
Et sunt præsentes, auxiliumque ferunt.
At canis ante pedes saxo fabricatus eodem
Stabat: quæ standi cum Lare causa fuit?
Servat uterque domum; domino quoque fidus uterque:
Compita grata Deo; compita grata cani.
Exagitant et Lar et turba Diania fures:
Pervigilantque Lares, pervigilantque canes.
Bina gemellorum quærebam signa Deorum
Viribus annosæ facta caduca moræ:
Mille Lares, Geniumque Ducis, qui tradidit illos,
Urbs habet: et vici numina trina colunt.
Quo feror? Augustus mensis mihi carminis hujus
Jus dabit. Interea Diva canenda Bona est.

141. *Turba Diania.* Dogs, which were sacred to Diana, as the goddess of the chase.

143. *Gemellorum Deorum. Fast.* ii. 497. *Quærebam.* I was at a loss, I was enquiring after.

145. *Mille Lares.* A thousand statues of the Lares, a definite put for an indefinite number, which succeeded the twin statues that had fallen to decay. Upon the passage of Horace, *Sat.* ii. 3, 281, 'Libertinus erat qui circum compita siccus Lautis mane senex manibus currebat;' Acro remarks, *Augustum jussisse in compitis deos penates (Lares, id est deos domesticos. Porphyr.) constitui, ut studiosius colerentur.* In every street there were the two statues of the Lares, with an image of Augustus, whence *Geniumq. ducis,* and *vici trina numina colunt.* By some commentators these latter phrases are supposed to allude to Mercury, the father of the Lares, *Fast.* ii. 495, but besides the compliment which the poet may in this instance be admitted to have paid Augustus with sincerity, the text is in favour of the interpretation as above; *tradere,* est, *offerre alicui tuendum, ornandum, Forcel.* 'Compitales Lares ornare bis in anno instituit, vernis floribus et æstivis.' *Sueton. Aug.* 31, whence *tradidit,* 145, may be correctly explained by *ornandos instituit.*

147. *Augustus mensis.* The month of August; so Juvenal, *Sat.* 3, 9, 'Augusto recitantes mense poetas.' Martial, *Epig.* xii. 68. 'Augustus redit idibus Diana.'

148. *Diva Bona.* Gr. Ἀγαθὴ θεά; the earth was worshipped under this appellation by the Romans, because it supplied mankind with all the requisites for existence, whence *Bona Dea* is considered synonymous with *Fauna, a favendo, Fatua, a fando,* quod infantes partu editi non prius vocem edunt quam terram attigerint; *Forcel.* and *Ops, ab ope ferenda.* By some she is identified with Maia, by others with Juno, or Semele; according to Varro, Bona Dea was the daughter of Faunus, and so strictly chaste, that she never left her apartment, γυναικωνῖτις, never saw a man, nor was seen by one; consequently men were forbidden to enter her temple, or be present at her sacrifices, which were performed in secret and by women

Est moles nativa: loco res nomina fecit.
Appellant saxum: pars bona montis ea est.
Huic Remus institerat frustra, quo tempore fratri
Prima Palatinæ signa dedistis aves.
Templa Patres illic, oculos exosa viriles,
Leniter acclivi constituere jugo.
Dedicat hæc veteris Clausorum nominis heres,
Virgineo nullum corpore passa virum.
Livia restituit; ne non imitata maritum
Esset, et ex omni parte secuta virum.

SEXT. NON. MAI. ARGESTES FLAT.

Postera cum roseam pulsis Hyperionis astris
In matutinis lampada tollit equis;
Frigidus Argestes summas mulcebit aristas,
Candidaque a Calabris vela dabuntur aquis.

only. The sanctity of her rites was profaned by P. Clodius, who was enamoured of Cæsar's second wife, Pompeia, one of the priestesses of the goddess, and obtained admission to the deity's sanctuary disguised as a woman. He was discovered, however, and driven out by Aurelia, Cæsar's mother; *Sueton. in Cæs.* 6, and 74. Cicero dwells strongly upon this criminality of Clodius, in his oration in defence of Milo. Sacrifices were offered to this deity on the kalends of May, in the house of the consuls and prætors, to propitiate her good will towards the Roman people; a pregnant sow was the usual victim.

149. *Moles nativa.* A natural rock; *Heroid. ep.* 5, 61, 'Adspicit immensum moles nativa profundum; Mons fuit.' the poet proceeds to describe the temple of Bona Dea on the Aventine hill.

152. *Palatinæ aves.* The twelve vultures which Romulus saw and accepted as a favorable augury, were so called from his having chosen the Palatine hill for his place of observation.

153. *Oculos exosa viriles.* Supr. N. 148.

155. *Veteris Clausorum, &c.* See *Fast.* iv. 279; there is no reason for doubting that the same person is intended by both passages. The temple was built by Claudia, and restored by Livia, who desired not to be surpassed by her husband in zeal and respect for her country's deities.

159. *Postera.* VI. Non. Mai.

161. *Argestes.* Called also Iapyx; the north-west wind; fabled to be the son of Aurora. *Mulcebit.* Seneca, v. *Quæst. natur.* c. 16, draws the following distinction between the winds of Corus, and Argestes, which are frequently identified, the former being considered the Latin name for the latter; 'Cori violenta vis est, et in unum partem rapax; Argestes *fere mollis est,* et tam euntibus communis, quam redeuntibus.' *Miscebit.* Sarrav. *concutiendo enim miscet aristas.* Burman. *mulcebit,* i. e. *leviter agitabit, motabit.* Forcel. So *Cicer. in Arat.* 88, 'Igniferum *mulcens* tremebundis *æthera* pennis,' *winnowing the air. Fast.* i. 155.

162. *Calabris aquis.* Calabria lay to the south-east of Italy; Brundisium, one of its principal

HYADES ORIUNTUR.

At simul inducunt obscura crepuscula noctem ;
  Pars Hyadum toto de grege nulla latet.
Ora micant Tauri septem radiantia flammis,
  Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrisse putat : pars credidit esse

cities, was remarkable for the accommodation and security of its extensive harbour; the ordinary passage from Italy to Greece was from this port to Dyrrachium ; whence Horace in his ode to the vessel in which Virgil embarked for Athens ; ' Sic te diva potens Cypri, sic fratres Helenæ lucida sidera, Ventorumque regat pater, astrictis aliis præter Iapyga :' *Od.* i. 1, 1. et seq.

163. *At simul inducunt, &c.* According to the poet, the Hyades rise acronycally ; in this he varies from the more correct authorities who assert their heliacal rising to be on the vi. Non. Mai.; so *Pliny*, xviii. 66, ' vi. Non. Maii. Cæsari Suculæ matutino oriuntur.'

164. *Pars Hyadum.* The poet proceeds to discuss in the following lines the origin of the Hyades ; they appear to have been so called by the Greeks from Gr. ὕειν, *pluere*, in consequence of the storms that accompany their rising and setting. They are also called *Suculæ*, a name which originated in the ignorance of the ancient Romans, who supposed that the constellation was so called from its resemblance to the figure of a small sow, *sucula*, dimin. from *sus*, as *bucula* from *bos*, in the Greek ὗας ; this error was exposed and refuted by Cicero, *l.* ii. *de Nat. Deor.* c. 43, ' Tauri caput stellis conspersum est frequentibus. Has Græci stellas ὑάδας vocitare suerunt ; a pluendo, ὕειν enim est pluere. Nostri imperite Suculas, quasi a suibus essent, non ab imbribus nominatæ.' A sagacious German critic wishes to infer an allusion to the name *suculæ*, from *toto de grege*, supr. the application of *grex* however is not to be so limited ; *Cic. pro. Sull.* 28. ' Honestissimorum hominum greges ;' *De Orat.* i. 10. ' Philosophorum greges ;' *Id. Attic. ep.* i. 18. ' Amicorum greges ;' *Horat. Ep.* i. 9, in fin, ' Scribe tui gregis hunc ;' i. e. recipe inter tuos amicos, *Forcel. Senec. in Irond.* 138. ' Grex regum ;' *Sil.* vii. 58, ' Grex ille virorum ;' from which it would appear that *grex* might be applied to the assemblage of stars which form a constellation, independent of any forced conceit. Another origin of the term Hyades is said to be the resemblance in the disposition of the stars to the Greek letter Υ.

165. *Ora micant Tauri, &c.* The seven stars which constitute the Hyades being placed in the head of Taurus ; *Schol. German. Tauro.* ' In signo autem Tauri frons et facies Hyades appellantur.'

167. *Pars Bacchum nutrisse.* According to some authorities, these seven stars were originally nymphs of Dodona in Epirus, nurses of the infant Bacchus, who, dreading the resentment of Juno and the cruelty of Lycurgus, were translated by Jupiter to the skies. *Schol. Hom. ad Iliad,* xviii. 486, Φερεκύδης δὲ τὰς Ὑάδας

Tethyos has neptes, Oceanique senis.
Nondum stabat Atlas, humeros oneratus Olympo;
Cum satus est forma conspiciendus Hyas.
Hunc stirps Oceani maturis nisibus Æthra
Edidit, et Nymphas: sed prior ortus Hyas.
Dum nova lanugo; pavidos formidine cervos
Terret, et est illi præda benigna lepus.
At postquam virtus annis adolevit; in apros
Audet, et hirsutas cominus ire feras.
Dumque petit latebras fœtæ catulosque leænæ;
Ipse fuit Libycæ præda cruenta feræ.
Mater Hyan, et Hyan mœstæ flevere sorores,
Cervicemque polo suppositurus Atlas.
Victus uterque parens tamen est pietate sororum:
Illa dedit cœlum: nomina fecit Hyas.

FLORALIUM FINIS.

Mater, ades, florum, ludis celebrata jocosis;
Distuleram partes mense priore tuas.
Incipis Aprili: transis in Tempora Maii.
Alter te fugiens, cum venit alter, habet.

Δωδονίδας νυμφας φησὶν εἶναι, καὶ Διονύσου τροφούς.

168. *Tethyos neptes.* Some suppose the Hyades to have been the granddaughters of Tethys and Oceanus, whose daughter, *Stirps Oceani*, &c. infr. Æthra, was married to Atlas.

169. *Nondum stabat.* In allusion to his having been changed into a mountain; see *Fast.* ii. n. 372.

172. *Nymphas.* The Hyades.

178. *Libycæ feræ.* According to some, Hyas died in consequence of a sting from an adder.

182. *Illa.* sc. *pietas.*

183. *Mater florum.* Flora; *Fast.* iv. 911. *Ludis jocosis.* The games in honour of this deity were checked at last from their extreme depravity.

186. *Alter te fugiens*, &c. The one, April, engages you at its close, *fugiens*, the other, May, at its approach, *cum venit.* The Floralia began April 28th, and ended May 3d; they were instituted about the age of Romulus, but Flora had been worshipped by the Sabines long before the building of Rome, and likewise among the Phoceans previous to the same period. Tatius was the first who built a temple to her at Rome. According to Lactantius, i. c. 20, Flora was a celebrated courtezan who left the Roman people heir to her unbounded wealth, on condition that her birth-day should continue to be celebrated by a festival to be called Floralia, or Ludi Florales; the senate, however, became ashamed of the character to which they were thus bound to acknowledge their obligations, and taking the hint from her name, they appointed a deity by the same title, who was to be

Cum tua sint, cedantque tibi confinia mensum;
  Convenit in laudes ille vel ille tuas.
Circus in hunc exit, clamataque palma theatris:
  Hoc quoque cum Circi munere carmen eat.
Ipsa doce quæ sis: hominum sententia fallax.
  Optima tu proprii nominis auctor eris.
Sic ego, sic nostris respondit Diva rogatis;
  Dum loquitur, vernas efflat ab ore rosas.
Chloris eram, quæ Flora vocor. Corrupta Latino
  Nominis est nostri littera Græca sono.
Chloris eram, Nymphe campi felicis, ubi audis

worshipped as the goddess of gardens and flowers. This festival was not much attended to until U. C. 580.

187. *Confinia mensum.* The end of one month and the beginning of the other; so that either of the two, *ille vel ille*, is equally suitable for the poet's purpose, the praise of the goddess, *Convenit in laudes*, &c.

189. *Circus.* That in which the festival of Flora was celebrated was in the sixth quartier of the city; it is used in the text for the festival itself; *in hunc exit*, ends in this month, May. *Clamataque.* sc. *celebrata;* so Statius, *Theb.* vi. 557, 'Et bis in Isthmiaca victor clamatus arena Phædimus.'

190. *Munere.* This term is applied to shows, spectacles, and public sights or entertainments, exhibited by the magistrates at Rome, chiefly by the Ædiles; they were sometimes exhibited by private persons, who, during the days of their celebration, were invested with the insignia of magistracy; such were called *munerarii* or *muneratores, editores;* 'Munera nunc edunt—' *Juvenal.* and *domini.* These shows, &c. were called *munera,* 'quia tanquam *dona* dabantur populo in remunerationem accepti ab eo honoris.' *Forcel.*

194. *Vernas efflat ab ore rosas.*

'Flushed by the Spirit of the genial year,
Her lips blush deeper sweets, she breathes
  of youth.'

Thomson.

195. *Chloris.* Gr. Χλωρὶς from χλωρὸς, *viridis*, th. χλοη *herba;* whence *Flora*, by changing the Greek X, CH, into Φ, PH, or F, a form observable in other Latin words of Greek origin, *Fundo. Futilis*, &c.; it has been noticed in other languages also by Wachter; "The English *quiver* sprang from the German *kocher*, *ch.* being changed into *f*, or (which has the same power) into *v*." Again; "*Liften*, to lift, from Belg. *lichten*, *ch.* is often changed into *f.*"—*Valpy's Lat. Etym. Dic. in voc.*

197. *Nymphe campi felicis.* Flora was a field nymph before she became the goddess of gardens; her occupations were not much changed by her appointment to the latter province, the gardens of the Romans in the Augustan age having owed but little to art or cultivation. In the time of the younger Pliny more care and attention was bestowed upon them, and the garden beds were dressed and bordered with cut box; it was about this period also that the fountain of Egeria underwent the change of which Juvenal complains, *Sat.* 3, 20. Spence supposes the garden of Flora to

Rem fortunatis ante fuisse viris.
Quæ fuerit mihi forma, grave est narrare modestæ;
Sed generum matri repperit illa deum.
Ver erat: errabam; Zephyrus conspexit; abibam.
Insequitur; fugio: fortior ille fuit.
Et dederat fratri Boreas jus omne rapinæ,
Ausus Erechthea præmia ferre domo.
Vim tamen emendat dando mihi nomina nuptæ:
Inque meo non est ulla querela toro.
Vere fruor semper; vere est nitidissimus annus.
Arbor habet frondes, pabula semper humus.
Est mihi fecundus dotalibus hortus in agris.
Aura fovet; liquidæ fonte rigatur aquæ.
Hunc meus implevit generoso flore maritus:
Atque ait, Arbitrium tu, dea, floris habe.
Sæpe ego digestos volui numerare colores;
Nec potui. Numero copia major erat.
Roscida cum primum foliis excussa pruina est,
Et variæ radiis intepuere comæ;
Conveniunt pictis incinctæ vestibus Horæ,

have been the paradise of the Roman mythology; the Romans probably derived their notions of it from the Greeks, who appear to have embodied their conceptions of it in the garden of Alcinous. It would appear to have been shadowed out in the Hesperides of the Africans, whose site is accurately described by Pliny, xix. 4, 'In Mauritania Lixi oppidi æstuario: ubi Hesperidum horti fuisse produntur: 200 passuum ab oceano; juxta delubrum Herculis, antiquius Gaditano ut ferunt.' In the east they had the gardens of Adonis, to which also Pliny alludes; 'Antiquitas nihil prius mirata est, quam Hesperidum hortos, ac regum Adonis et Alcinoi.' *ibid.* The term Horti Adonides was used by the ancients to signify gardens of pleasure, which agrees exactly with the import of paradise, or the garden of Eden; as Horti Adonis does with the garden of the Lord. *Polymetis.* 251, N.

203. *Fratri.* Zephyr.

204. *Ausus Erecthea.* Boreas having carried away Orithyia, daughter of Erectheus king of Thrace.

213. *Sæpe ego, &c.*

'— The living herbs, profusely wild,
O'er all the deep green earth, beyond the power
Of botanist to number up their tribes;—
With such a liberal hand has nature flung
Their seeds abroad, blown them about in winds,
Innumerous mixed them with the nursing mould,
The moistening current, and prolific rain.'
Thomson.

215. *Pruina.* Hoar frost, from Gr. πρωϊνὴ, *matutina;* 'Matutinæve pruniæ.' *Ovid.*

217. *Horæ.* See *Fast.* i. N. 125. The Hours were represented as clothed in embroidered robes, whence *pictis incinctæ vestibus,* &c. Some copies read *pictis floribus,* as Alcæus calls the Hours στεφανηφόροι and Pindar, πολυάνθεμοι, but these epithets may allude to the flowers interwoven in

Inque leves calathos munera nostra legunt.
Protinus arripiunt Charites; nectuntque coronas,
Sertaque, cœlestes implicitura comas.
Prima per immensas sparsi nova semina gentes.
Unius tellus ante coloris erat.
Prima Therapnæo feci de sanguine florem:
Et manet in folio scripta querela suo.
Tu quoque nomen habes cultos, Narcisse, per hortos:
Infelix, quod non alter et alter eras!
Quid Crocon, aut Attin referam, Cinyraque creatum;

their garments; whence Orpheus, Ὧραι θυγατέρες Θέμιδος καὶ Ζηνὸς ἄνακτος, Εὐνομίη τε, Δίκη τε, καὶ Εἰρήνη πολύολβη, Πέπλους ἑννύμεναι δροσεροὺς ἀνθῶν πολυθρέπτων.

218. *Munera.* Flowers, &c.

219. *Charites.* The Graces were three in number, Aglaia, Thalia, and Euphrosyne; they were the daughters of Jupiter and Eurynome, or of Bacchus and Venus. They were represented naked, and twined in each other's arms; whence Horace, 'Segnesque nodum solvere Gratiæ;' and Seneca, (who discusses their characters and provinces at length, *de Benif.* i. 3) 'Ille consertis manibus in se redeuntium chorus.' Eteocles was the first, (in the opinion of his countrymen, who assigned them their number, three) who sacrificed to the Graces; the Lacedemonians reckoned only two, Clita and Phœna. In the remote periods of antiquity they were represented as clothed. Pausanias could not discover by whom they were first exhibited naked. *Dymock's Biblioth. Class.* For *arripiunt*, some copies read *accedunt*, others, *accipiunt.*

221. *Prima per immensas, &c.*

'Oft let me wander o'er the dewy fields—
And see the country, far diffus'd around,
One boundless blush, one white empurpled flower
Of mingled blossoms; where the raptured eye
Hurries from joy to joy, and hid beneath
The fair profusion, yellow Autumn lies.'
Thomson.

223. *Therapnæo sanguine.* In allusion to Hyacinthus; see *Fast.* iv. 413; who was born at Amyclæ, a town founded by his father Amyclas, in the vicinity of Therapnæ in Laconia. According to Apollodorus, he was the son of Venus and Adonis. In remembrance of his untimely death, the Spartans celebrated a yearly festival, *Hyacinthia annua sacra*, in spring, or as some say, in summer. *Ovid. Metam.* x. 19.

225. *Narcisse.* Son of the river Cephisus and the nymph Lyriope; while quenching his thirst at a fountain he became enamoured of his own reflection in the water, and gradually pined away under the influence of his unavailing passion, until he was changed into a flower which bore his name. Pliny derives it from νάρκη, *torpor*, because its scent induces sleep; xxi. 5; and v. 9.

226. *Alter et alter.* One of two, and different or distinct from the other; the poet means to say that Narcissus was unfortunate in his shadow not having a separate existence and independent of his own. *Alter.* qu. ἄλλος ἕτερος. *Fest.* or *alius eorum. Ihre.*

227. *Crocon.* A youth enamoured of the nymph Smilax; he was changed into a flower of

De quorum per me vulnere surgit honor?
Mars quoque, si nescis, per nostras editus artes.
Jupiter hoc ut adhuc nesciat, usque precor.
Sancta Jovem Juno, nata sine matre Minerva,
Officio doluit non eguisse suo.
Ibat, ut Oceano quereretur facta mariti;
Restitit ad nostras fessa labore fores.
Quam simul adspexi; Quid te, Saturnia, dixit,
Attulit? exponit, quem petat, illa locum.
Addidit et causam. Verbis solabar amicis
Non, inquit, verbis cura levanda mea est.
Si pater est factus neglecto conjugis usu
Jupiter, et nomen solus utrumque tenet;
Cur ego desperem fieri sine conjuge mater:
Et parere intacto, dummodo casta, viro?
Omnia tentabo latis medicamina terris;
Et freta, Tartareos excutiamque sinus.
Vox erat in cursu: vultum dubitantis habebam.
Nescio quid, Nymphe, posse videris, ait.
Ter volui promittere opem, ter lingua retenta est:
Ira Jovis magni causa timoris erat.
Fer, precor, auxilium, dixit; celabitur auctor:
Et Stygiæ numen testificatur aquæ.

the same name, and Smilax into a yew-tree. *Ovid. Met.* iv. 283. *Attin.* A young Phrygian with whom Cybele fell passionately in love; she prevailed on him to swear that he would continue always chaste, but having violated his vow with the nymph Sagaritis, the goddess struck him with madness, and he inflicted a wound upon himself, from which the blood that fell was changed into a violet. He was changed into a pine tree. *Cinyrâque creatum.* Adonis, son of Cinyras king of Cyprus, by his daughter Myrrha. Some say that he was the son of Thoas, king of Assyria and Myrrha; Hesiod makes him the son of Phœnix and Alphesibœa. He was singularly beautiful, and beloved by Venus, who changed him after he had been killed by a wild boar, into an anemone.

229. *Mars quoque, &c. Fast.* ii. N. 743; the poet proceeds to account for the birth of Mars.

230. *Ut adhuc nesciat.* Lest his indignation should be provoked.

231. *Sine matre.* Having sprung from the head of Jove.

240. *Utrumque.* Of either parent.

244. *Tartareos sinus.* 'Flectere si nequeo superos Acheronta movebo.' *Virg. Æneid,* vii. 312.

245. *Vox erat in cursu,* i.e. She was in the midst of her speech; 'in cursu ipso orationis;' *Cic.;* when Flora evinced by her looks the possibility of her assisting Juno's design, while she hesitated to promise through her apprehension of Jupiter's anger.

Quod petis, Oleniis, inquam, mihi missus ab arvis
Flos dabit. Est hortis unicus ille meis.
Qui dabat, Hoc, dixit, sterilem quoque tange juvencam;
Mater erit. Tetigi; nec mora, mater erat.
Protinus hærentem decerpsi pollice florem.
Tangitur: et tacto concipit illa sinu.
Jamque gravis Thracen, et læva Propontidos intrat:
Fitque potens voti; Marsque creatus erat.
Qui memor accepti per me natalis, Habeto
Tu quoque Romulea, dixit, in Urbe locum.
Forsitan in teneris tantum mea regna coronis
Esse putes. Tangunt numen et arva meum.
Si bene floruerint segetes; erit area dives.
Si bene floruerit vinea; Bacchus erit.
Si bene floruerint oleæ, nitidissimus annus;
Pomaque proventum temporis hujus habent.
Flore semel læso pereunt viciæque fabæque:
Et pereunt lentes, advena Nile, tuæ.

251. *Quod petis, &c.* 'The aid which you require a flower shall afford, sent to me from the Olenian field;' so called from Olenus in Achaia.

257. *Thracen.* So called from Thrax a son of Mars, or from *τραχὺς, asper*, from the character of its inhabitants, who are thus described by Pomponius Mela, ii. c. 2,—'feros homines, aspero cultu et indecenti: ceterum feroces, immitesque et ad bella proclives. Quare poetæ inter eos habitare Martem, et ab iis præcipue coli dicunt;' it is now called Romania. *Propontidos.* Now the sea of Marmora; it was so called from its being the entrance, *πρὸ, ante*, to the Pontus Euxinus; it formed part of the eastern boundary of Thrace, whence *læva Propont*, &c.

261. *Forsitan in teneris, &c.* Flora asserts that her influence is not confined to the produce of the garden, or coronary flowers; she claims a wider field for her dominion and agency.

265. *Si bene floruerint oleæ, &c.* Compare *Virg. Georg.* i. 187. *Nitidissimus. Nitidi* dicuntur unguentis delibuti; unguenta enim nitent. Hinc nitidus annus apud, *Ovid.* qui oleo abundat; *Forcel. in voc.*

268. *Lentes. Lens.-tis.* f. Lentils, a species of pulse, 'Nec Pelusiacæ curam aspernabere lentis,' *Virg. Georg.* i. 228; that which grew in Pelusium, a town of Egypt, which gave name to one of the seven mouths of the Nile, was considered of the best description. *Advena.* The Nile was so called because its source was in Æthiopa, which Philostratus said was possessed of its springs, as Egypt was of its mouths. The Nile runs in a straight course from Æthiopia, northward to the place named Delta; or according to Herodotus, to Cercasorum, a town situated at the point or vortex of the Delta; as Plato calls it; where the river divides itself into two channels; the right, or east,

Vina quoque in magnis operose condita cellis
  Florent: et nebulæ dolia summa tegunt.
Mella meum munus. Volucres ego mella daturas
  Ad violam, et cytisos, et thyma cana voco.
Nos quoque idem facimus tunc cum juvenilibus annis
  Luxuriant animi, corporaque ipsa virent.
Talia dicentem tacitus mirabar. At illa,
  Jus tibi discendi, si qua requiris, ait.
Dic, Dea, ludorum, respondi, quæ sit origo.
  Vix bene desieram; rettulit illa mihi.
Cætera luxuriæ nondum instrumenta vigebant:
  Aut pecus, aut latam dives habebat humum.
Hinc etiam locuples, hinc ipsa pecunia dicta est.
  Sed jam de vetito quisque parabat opes.
Venerat in morem populi depascere saltus:

which leads to Pelusium, and the left, or west, which leads to Canopus. With regard to the number of its channels and its mouths, authors are not agreed; Aristotle making all the mouths, except the Canopic, artificial, while Herodotus ascribes five out of the seven to nature.

269. *Vina florent.* In allusion to the scum on the surface of new wine; *Cato. R. R.* xiv. 21. 'Flos vini candidus probatur;' *h. e.* spuma tenuis vino innatans; *Forcel.* in which sense *nebulæ* is also to be understood.

271. *Volucres.* The bees.

272. *Cytisos.* From various passages in the Eclogues of Virgil, it would appear that this plant was grateful to both bees and goats. It is generally allowed to be the Cytisus Maranthæ, the wood of which is described by Theophrastus as hard and thick, bearing the closest resemblance to ebony; whence the Turks use it when the plant has grown old, for the handles of their sabres, and the monks of Patmos for their beads. *Thyma.* The thyme of the ancients is essentially distinct from the plant which is known by that name in this country; the former abounded upon the mountains of Greece, which were celebrated for the exquisite fragrance and flavour of their honey.

273. *Idem facimus.* sc. *floremus.*

279. *Cætera, &c.* Flora proceeds to account for the origin of the games which were celebrated in her honour. *Instrumenta.* Appliances; money, &c.

280. *Aut pecus, &c.* Property consisted either of cattle or land; whence *locuples,* from *locus* taken in the sense of *ager* and *plenus;* qu. *plenus agrorum,* or cui *pleni* sunt *agri;* and *pecunia,* which is derived from *pecu,* the first coin at Rome having been stamped with the figure of cattle; or because it was given in exchange for cattle as the chief commodity, or because it was first made of the hide of cattle; whence Seneca; 'Qui aureos debet, et qui *corium* forma publica *percussum,* quale apud Lacedæmonios fuit, quod usum numeratæ *pecuniæ* præstat.'

282. *Sed jam de vetito, &c.* See *Addenda.*

283. *Populi saltus.* The *pascua,*

Idque diu licuit, pœnaque nulla fuit.
Vindice servabat nullo sua publica vulgus:
Jamque in privato pascere inertis erat.
Plebis ad ædiles delata licentia talis
Publicios: animus defuit ante viris.
Rem populus recipit: mulctam subiere nocentes.
Vindicibus laudi publica cura fuit.
Mulcta data est ex parte mihi: magnoque favore
Victores ludos instituere novos.
Parte locant clivum, qui tunc erat ardua rupes.
Utile nunc iter est; Publiciumque vocant.
Annua credideram spectacula facta: negavit:

public pastures or land; every thing from which the public revenues were raised; so Pliny, xviii. 3, 'Etiam nunc in Tabulis Censoriis pascua dicuntur omnia, ex quibus populus reditus habet, quia diu hoc solum vectigal fuerat.' *Depascere.* To consume by feeding upon, to depasture; a trespass upon the public property countenanced by superior interest and favour, which by long sufferance had become an established custom, to the prejudice of the state.

285. *Publica.* Many copies read *pabula*, but the former is preferable, both because of *privato* in the line following, and *loca publica*, or *publica* simply, being in frequent use among the writers upon the property and revenues of the Romans.

286. *In privato.* The privilege of the public pastures having been withdrawn, it only remained for the feeble and spiritless, *inertis erat*, &c. to confine their cattle to their own private and inadequate estate.

287. *Ædiles Publicios.* Two brothers, L. M. Publicii Malleoli, Ædiles of the people; infr. 291 and 294.

288. *Ante.* They had not the courage in the first instance to take up the subject with the promptness it deserved.

291. *Mulcta data est, &c.* With which a temple was built, and games instituted; so Tacitus, *Annal.* ii. 'Iisdem temporibus (A. U. 769) Deûm ædes vetustate aut igni abolitas, cœptasque ab Augusto dedicavit; Libero, Liberæque et Cereri, juxta Circum Maximum, quas A. Postumius Dictator voverat; eodemque in loco ædem Floræ, ab Lucio et Marco Publiciis Ædilibus constitutam,' (A.U.513) and in whose consulship appears from Paterculus; 'Torquato Sempronioque Consulibus, Brundisium coloniis occupatum, et post triennium Spoletium: quo anno Floralium ludorum factum est initium.'

292. *Victores.* sc. Ædiles.

293. *Clivum.* sc. *Capitolinum.* It was let on condition that it should be levelled for a carriage-road.

294. *Publiciumque.* Varro, *de L. L.* iv. 'Clivus Publicius, ab Ædilibus plebei Publiciis, qui eum publice ædificarunt. Simili de causa Publicius vicus et Cosconius vicus, quod ab his viris dicuntur ædificati.'

295. *Negavit.* For sixty-six years previous to the time at which the goddess is supposed to

Addidit et dictis altera verba suis.
Nos quoque tangit honos: festis gaudemus, et aris:
Turbaque cœlestes ambitiosa sumus.
Sæpe deos aliquis peccando fecit iniquos:
Et pro delictis hostia blanda fuit.
Sæpe Jovem vidi, cum jam sua mittere vellet
Fulmina, ture dato sustinuisse manum.
At si negligimur, magnis injuria pœnis
Solvitur: et justum præterit ira modum.
Respice Thestiaden; flammis absentibus arsit.
Causa est, quod Phœbes ara sine igne fuit.
Respice Tantaliden; eadem dea vela tenebat.
Virgo est, et spretos bis tamen ulta focos.
Hippolyte infelix, velles coluisse Dionen,
Cum consternatis diripereris equis.
Longa referre mora est correcta oblivia damnis.
Me quoque Romani præteriere Patres.
Quid facerem? per quod fierem manifesta doloris?

have spoken, her festival had not been celebrated; the poet describes how this neglect was visited upon her careless worshippers.

305. *Thestiaden.* Meleager, grandson of Thestius, by his mother's side, son of Œneus and Althæa: at his birth, the Parcæ informed his mother that he would live until the piece of wood then burning on the fire was consumed; upon which she removed the faggot, and preserved it with the utmost care. Meleager having killed the wild boar at the hunt of Calydon, *Hom. Iliad,* ix. gave its skin to Atalanta, who had first wounded it, and of which his maternal uncles having attempted to deprive her, were slain by Meleager. Althæa having been informed of her brother's death, threw into the fire the piece of wood upon which her son's life depended, and he expired immediately on its being destroyed; whence *flammis absentibus,* &c. She afterwards killed herself through grief; *Ovid. Metam.* viii. 446 et seq.

306. *Quod Phœbes ara, &c.* See Homer, *Iliad,* ix.

307. *Tantaliden.* Agamemnon, the great grandson of Tantalus. *Vela tenebat.* See *Fast.* i. N. 387.

308. *Virgo est et spretos, &c.* With all the gentleness of a maiden, she still had the spirit to avenge the insults offered to her dignity.

309. *Hippolyte.* Proverbial for his contempt of Venus and her worshippers; *Eurip. Hipp.* 102, Πρόσωθεν αὐτὴν ἁγνὸς ὢν ἀσπάζομαι; and, 113; Τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω; see *Fast.* iii. N. 263.

313. *Fierem manifesta doloris.* 'By what means could I shew symptoms of my displeasure;' the genitive is highly emphatic in its dependance on *manifesta;* so Sallust, *in Jug.* 39, 'Manifestus sceleris;' and *in Catil.* 56, *extr.* 'Manifesti rerum capitalium.'

Exigerem nostræ qualia damna notæ?
Excidit officium tristi mihi. Nulla tuebar
Rura: nec in pretio fertilis hortus erat.
Lilia deciderant: violas arere videres,
Filaque punicei languida facta croci.
Sæpe mihi Zephyrus, Dotes corrumpere noli
Ipsa tuas, dixit: dos mihi vilis erat.
Florebant oleæ; venti nocuere protervi.
Florebant segetes; grandine læsa Ceres.
In spe vitis erat; cœlum nigrescit ab Austris,
Et subita frondes decutiuntur aqua.
Nec volui fieri, nec sum crudelis in ira:
Cura repellendi sed mihi nulla fuit.
Convenere Patres: et, si bene floreat annus,
Numinibus nostris annua festa vovent.
Annuimus voto. Consul cum consule ludos
Postumio Lænas persoluere mihi.
Quærere conabar, quare lascivia major
His foret in ludis, liberiorque jocus:
Sed mihi succurrit, numen non esse severum,
Aptaque deliciis munera ferre deam.
Tempora sutilibus cinguntur tota coronis;
Et latet injecta splendida mensa rosa.
Ebrius incinctis philyra conviva capillis
Saltat, et imprudens utitur arte meri.
Ebrius ad durum formosæ limen amicæ
Cantat; habent unctæ mollia serta comæ.
Nulla coronata peraguntur seria fronte;
Nec liquidæ vinctis flore bibuntur aquæ.
Donec eras mistus nullis, Acheloë, racemis;

314. *Notæ.* Disgrace; *Senec. in Herc. Fur.* 634, 'Hanc ferat virtus notam.'

315. *Excidit officium, &c.* Indignant at her ill-treatment, Flora ceased to exercise her cherishing care over that portion of nature, assigned as her dower by Zephyrus, and which was indebted to her constant protection for its bloom and beauty; the results are detailed in the text.

327. *Convenere Patres.* The annual celebration of the Floralia commenced U. C. 580, in the consulship of L. Posthumius Albinus and M. Popilius Lænas.

335. *Sutilibus coronis.* 'Ex rosarum foliis consutis factæ,' *Forcel.*; called by Hesychius, *ῥάμματα ἀνθινά*, from *ῥάπτω*, *consuo.* For *tota* Heinsius proposes *pota*, i. e. *potu madida.*

337. *Philyra.* The inner bark of the linden.

338. *Arte meri.* Such skill as drunkenness could teach.

343. *Acheloë.* Upon the banks of this Ætolian river, the vine is said to have been planted first.

Gratia sumendæ non erat ulla rosæ.
Bacchus amat flores: Baccho placuisse coronam,
Ex Ariadnæo sidere nosse potes.
Scena levis decet hanc; non est, mihi credite, non est
Illa cothurnatas inter habenda deas.
Nunc monet ætatis specie, dum floreat, uti:
Contemni spinam, cum cecidere rosæ.
Cur tamen, ut dantur vestes Cerealibus albæ,
Sic hæc est cultu versicolore decens?
An quia maturis albescit messis aristis;
Et color et species floribus omnis inest?
Annuit; et motis flores cecidere capillis,
Accidere in mensas ut rosa missa solet.
Lumina restabant, quorum me causa latebat;
Cum sic errores abstulit illa meos.
Vel quia purpureis collucent floribus agri;
Lumina sunt nostros visa decere dies:
Vel quia nec flos est hebeti, nec flamma, colore,
Atque oculos in se splendor uterque trahit:
Vel quia deliciis nocturna licentia nostris
Convenit. A vero tertia causa venit.
Est breve præterea, de quo mihi quærere restat,
Si liceat, dixi. Dixit et illa, Licet.
Cur tibi pro Libycis claudantur rete leænis
Imbelles capreæ, sollicitusque lepus.
Non sibi, respondit, silvas cessisse, sed hortos,
Arvaque pugnaci non adeunda feræ.
Omnia finierat: tenues secessit in auras.
Mansit odor: posses scire fuisse deam.
Floreat ut toto carmen Nasonis in ævo;
Sparge, precor, donis pectora nostra tuis.

345. *Coronam,* See *Fast.* iii. n. 457 and n. 509.

348. *Cothurnatas Deas.* i. e. graviores, severioresque, *Forcel.* majestic or tragic deities; so called because *cothurnus* was the buskin or shoe worn by tragedians. Servius ascribes its introduction on the stage to Sophocles, others to Æschylus.

351. *Cur tamen, &c.* As white robes were worn at the Cerealia, in imitation of the colour of the ripening corn: so at the festival of Flora, the garments of her worshippers were variously dyed, to resemble the flowers over which that deity presided.

356. *In mensas.* The tables of the ancients were decorated at their banquets with a profusion of flowers, principally roses.

357. *Lumina.* The poet proceeds to inquire why torches were used at the Floralia.

367. *Claudantur rete.* In order that they might be let loose and chased in the Circus.

QUINT. NON. MAI. CENTAURUS ORITUR.

Nocte minus quarta promet sua sidera Chiron
  Semivir, et flavi corpore mistus equi.
Pelion Hæmoniæ mons est obversus in Austros:
  Summa virent pinu: cætera quercus habet.
Phillyrides tenuit. Saxo stant antra vetusto,
  Quæ justum memorant incoluisse senem.
Ille manus, olim missuras Hectora leto,
  Creditur in lyricis detinuisse modis.
Venerat Alcides exacta parte laborum;
  Jussaque restabant ultima pæne viro.
Stare simul casu Trojæ duo fata videres:
  Hinc puer Æacides, hinc Jove natus erat.
Excipit hospitio juvenem Philyreïus heros,
  Et causam adventus hic rogat, ille docet.
Perspicit interea clavam spoliumque leonis:
  Virque, ait, his armis, armaque digna viro.
Nec se, quin horrens auderent tangere setis
  Vellus, Achillæ continuere manus.
Dumque senex tractat squalentia tela venenis;
  Excidit, et lævo fixa sagitta pede est.
Ingemuit Chiron, traxitque e corpore ferrum:
  Adgemit Alcides, Hæmoniusque puer.
Ipse tamen lectas Pagasæis collibus herbas
  Temperat, et varia vulnera mulcet ope.
Virus edax superabat opem: penitusque recepta

375. *Nocte minus quarta.* On the third night from the Kalends, v. Non. Mai. the constellation Chiron rises. He was one of the most distinguished among the Centaurs, whence *Semivir, et flavi,* &c. son of Saturn and Philyra, and celebrated for his skill in herbs and in medicine. His daughter Endeis was the mother of Peleus, and grandmother of Achilles, whom, as also Æsculapius, Chiron is said to have nursed.

377. *Pelion, &c.* The poet describes the abode of Chiron. *Hæmoniæ.* See *Fast.* ii. N. 40.

382. *Lyricis modis.* Chiron instructed Achilles in the lyre.

385. *Stare simul casu, &c.* 'You might perchance behold standing together, the two destructive destinies of Troy;' Hercules, who subverted it in the reign of Laomedon, Achilles, in that of Priam.

387. *Philyreïus heros.* Chiron; supr. N. 375, a med.

393. *Venenis.* The poison of the Lernæan hydra, in which Hercules had dipped his arrows; *Ovid. Metam.* ix. 130.

397. *Pagasæis.* Gathered in Pagasæ, a town of Thessaly.

Ossibus, et toto corpore pestis erat.
Sanguine Centauri Lernææ sanguis Echidnæ
Mistus ad auxilium tempora nulla dabant.
Stabat, ut ante patrem, lachrymis perfusus Achilles:
Sic flendus Peleus, si moreretur, erat.
Sæpe manus ægras manibus fingebat amicis;
Morum, quos fecit, præmia doctor habet.
Oscula sæpe dedit. Dixit quoque sæpe jacenti:
Vive, precor: nec me, care, relinque, pater.
Nona dies aderat; cum tu justissime Chiron,
Bis septem stellis corpora cinctus eras.

TERT. NON. MAI. LYRA ORITUR.

Hunc lyra curva sequi cuperet; sed idonea nondum
Est via. Nox aptum tertia tempus erit.

PRID. NON. MAI. SCORPIOS MEDIUS OCCIDIT.

Scorpius in cœlo, cum cras lucescere Nonas
Dicimus, a media parte notandus erit.

SEPT. ID. MAI. LEMURIA.

Hinc ubi protulerit formosa ter Hesperus ora,
Ter dederint Phœbo sidera victa locum;
Ritus erit veteris, nocturna Lemuria, sacri;
Inferias tacitas Manibus illa dabunt.

401. *Echidnæ.* Gr. παρὰ τὸ ἔχειν ἐν ἑαυτῇ τὴν γονὴν ἄχρι θανάτου; quod continet in se fetum usque ad mortem, id est donec pulli nimiam moram pertæsi, eroso matris utero parenteque necata, erumpant; sic *vipera*, Latine, quia *vi parit. Forcel.*

406. *Morum, quos, &c.* Heinsius suspects this line to have been interpolated, the genuine having been lost, and condemns it as semi-barbarous.

409. *Nona dies aderat.* After nine days suffering Chiron died, and was raised to the skies as a constellation, consisting of fourteen stars; Hyginus reckons twenty-four, but including a victim which the Centaur is supposed to hold in his arms.

412. *Nox tertia.* On the III. Non. Mai. Lyra rises acronically.

413. *Cum cras, &c.* Prid. Non. Mai. half the Scorpion sets cosmically; 'Pridie Nonas Maias Nepa medius occidit, *Columell.* where *Nepa* is synonymous with *Scorpios.*

415. *Hinc ubi protulerit, &c.* On the VII. Id. Mai. the Lemuria began, and occupied three days, but not consecutively; see infr. 488. The origin of the festival is described in the text.

Annus erat brevior; nec adhuc pia februa norant:
Nec tu dux mensum, Jane biformis, eras.
Jam tamen extincto cineri sua dona ferebant;
Compositique nepos busta piabat avi.
Mensis erat Maius, majorum nomine dictus,
Qui partem prisci nunc quoque moris habet.
Nox ubi jam media est, somnoque silentia præbet,
Et canis, et variæ conticuistis aves;
Ille memor veteris ritus, timidusque deorum,
Surgit: habent gemini vincula nulla pedes.
Signaque dat digitis medio cum pollice junctis;
Occurrat tacito ne levis umbra sibi.
Terque manus puras fontana perluit unda
Vertitur, et nigras accipit ore fabas.
Aversusque jacit; sed dum jacit, Hæc ego mitto;
His, inquit, redimo meque meosque fabis.
Hoc novies dicit, nec respicit. Umbra putatur
Colligere, et nullo terga vidente sequi.
Rursus aquam tangit, Temesæaque concrepat æra:

419. *Annus erat brevior.* See *Fast.* i. N. 28, and 43. *Pia Februa. Fast.* ii. N. 19.

420. *Dux mensum, Jane. Fast.* i. 66.

421. *Extincto cineri. Fast.* ii. 415.

423. *Majorum nomine.* Supr. 73.

428. *Habent gemini vincula, &c.* Because it was customary to perform the magical rites with bare feet, whence Seneca's Medea, 'Secreta nudo nemora lustravi pede.'

429. *Signaque dat digitis, &c.* This is to be understood simply of the noise made by snapping the fingers; the thumb and middle finger; whence *medio pollice.*

432. *Nigras accipit ore fabas.* See *Fast.* ii. 458. 'Fabam neque tangere Diali mos est neque nominare: quod ea putatur ad mortuos pertinere. Nam et Lemuralibus jacitur larvis, et parentalibus adhibetur sacrificiis, et in flore ejus luctus litteræ apparere videntur.' *Fab. Pictor.* apud *Gell.* x. 15.

433. *Aversusque.* With his head turned away; '—subjectam more parentum Aversi tenuere facem:' *Virg. Æneid,* vi. 224.

434. *Redimo meque meosque. Varr.* apud *Non. c.* 2. N. 513. 'Quibus temporibus in sacris fabam jactant noctu, et dicunt, se lemures domo extra januam ejecere.'

435. *Novies.* Probably a magical number; *Metam.* xiii. 952. 'Et purgate nefas novies mihi carmine dicto,' and *Virg. Georg.* iv. 480, '— novies Styx interfusa coercet.'

437. *Aquam tangit, &c.* As supr. 431, and then clashes together the Temesæan cymbals; so called from Temesa or Temsa, an inland town of Cyprus, famous for its copper-works. '*Æs* cum de fossili ære sermo est, significat quandam metalli speciem rubro colore, quæ Anglice dicitur, *copper;* cum vero de ære loquimur quod in opere aliquo sit, ut in vasis æreis, in statuis, pecunia, &c. significat metallum illud quod Angl. dicitur *brass,* item illud quod Angl.

Et rogat, ut tectis exeat umbra suis.
Cum dixit novies, Manes exite paterni;
Respicit, et pure sacra peracta putat.
Dicta sit unde dies, quæ nominis exstet origo,
Me fugit. Ex aliquo est invenienda deo.
Pleiade nate, mone, virga venerande potenti:
Sæpe tibi Stygii regia visa Jovis.
Venit adoratus Caducifer. Accipe causam
Nominis: ex ipso cognita causa deo est.
Romulus ut tumulo fraternas condidit umbras,
Et male veloci justa soluta Remo;
Faustulus infelix, et passis Acca capillis
Spargebant lachrymis ossa perusta suis.
Inde domum redeunt sub prima crepuscula mœsti;
Utque erat, in duro procubuere toro.
Umbra cruenta Remi visa est assistere lecto,
Atque hæc exiguo murmure verba loqui;
En ego dimidium vestri parsque altera voti,
Cernite, sim qualis; qui modo qualis eram!
Qui modo, si volucres habuissem regna jubentes,
In populo potui maximus esse meo.
Nunc elapsa rogi flammis, et inanis imago.
Hæc est ex illo forma relicta Remo.
Heu ubi Mars pater est? si vos modo vera locuti;
Uberaque expositis ille ferina dedit.
Quem lupa servavit, manus hunc temeraria civis
Perdidit. O quanto mitior illa fuit!
Sæve Celer, crudelem animam per vulnera reddas:
Utque ego, sub terras sanguinolentus eas.

bronze, quoniam hæc duo metalla non fossilia sed factilia sunt. *Forcel.*

443. *Pleiade nate.* Mercury. *Virga.* The Caduceus; *Isidor. Orig.* viii. 11. 'Virgam tenet qua serpentes dividit, id est, venena. Nam bellantes interpretum oratione sedantur; unde et secundum Livium legati pacis caduceatores dicuntur.'

444. *Sæpe tibi, &c.* In allusion to his office as Ψυχοπόμπος.

448. *Male veloci. Fast.* iii. 70.

449. *Faustulus. Fast.* iii. 52, and iv. 826.

452. *Utque erat.* sc. *ut fieri solebat;* as usual; a frequent acceptation of the verb *sumo; Plaut. Rud. prol.* 3, 'Ita sum'—*such is my way; Forcel.* A late commentator, whose ingenious incorrectness does not depend upon this passage only for proof, explains *utque erat,* by 'as they (each of them) were!'

455. *Dimidium vestri, &c.* Because he had shared with Romulus their solicitude and affection.

462. *Expositis. Fast.* iii. 52.

463. *Civis. Fast.* iv. 815.

Noluit hoc frater. Pietas æqualis in illo est.
  Quod potuit, lachrymas in mea fata dedit.
Hunc vos per lachrymas, per vestra alimenta rogate,
  Ut celebrem festo signet honore diem.
Mandantem amplecti cupiunt, et brachia tendunt
  Lubrica prensantes effugit umbra manus.
Ut secum fugiens somnos abduxit imago;
  Ad regem voces fratris uterque ferunt.
Romulus obsequitur, lucemque Remuria dixit
  Illam, qua positis justa feruntur avis.
Aspera mutata est in lenem tempore longo
  Littera, quæ toto nomine prima fuit.
Mox etiam Lemures animas dixere silentum.
  Is verbi sensus, vis ea vocis erat.
Fana tamen veteres illis clausere diebus;
  Ut nunc ferali tempore operta vides.
Nec viduæ tædis eadem, nec virginis apta
  Tempora. Quæ nupsit, non diuturna fuit.
Hac quoque de causa, si te proverbia tangunt,
  Mense malas Maio nubere vulgus ait.
Sed tamen hæc tria sunt sub eodem tempore festa
  Inter se nullo continuata die.

QUART. ID. MAI. FESTUM MARTIS BISULTORIS.

Sed quid et Orion, et cætera sidera mundo
  Cedere festinant, noxque coarctat iter?

467. *Noluit hoc frater. Fast.* iv. 824.

472. *Lubrica prensantes, &c.* So Virgil, *Æneid*, vi. 'Ter frustra comprensa manus effugit imago, Par levibus ventis, volucrique simillima somno,' and Homer, *Odyss.* xi. 205, Τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον, ἢ καὶ ὀνείρῳ, Ἔπτατ.'

475. *Romulus obsequitur, &c. Fast.* iv. 828.

477. *Aspera litera.* R having been changed into L, Remuria became Lemuria.

482. *Ferali tempore. Fast.* ii. N. 445 and 451.

483. *Viduæ tædis.* For the marriage of a widow. Cf. *Fast.* ii. 439.

488. *Inter se nullo continuata die.* The days of the Lemuria were the VII. V. and III. of the Ides; May 9th, 11th, and 13th.

489. *Sed quid et Orion, &c.* This constellation sets on the V. Id. Mai. Orion, according to Hesiod, was the son of Neptune, by Euryale, daughter of Minos; he was a celebrated hunter, and a favorite companion of Diana in the chase, by whom, after his death, he was raised to the stars.

490. *Coarctat.* Shortens, or compresses; by this, as by *Cedere festinant, &c.* supr. the poet designs a compliment to Augustus, the night having, as it were, passed more rapidly to give place to

Quid solito citius liquido jubar æquore tollit
  Candida, Lucifero præveniente, dies?
Fallor? an arma sonant? non fallimur: arma sonabant.
  Mars venit; et veniens bellica signa dedit.
Ultor ad ipse suos cœlo descendit honores,
  Templaque in Augusto conspicienda Foro.
Et deus est ingens, et opus. Debebat in Urbe
  Non aliter nati Mars habitare sui.
Digna Giganteis hæc sunt delubra tropæis:
  Hinc fera Gradivum bella movere decet:
Seu quis ab Eoo nos impius orbe lacesset;
  Seu quis ab occiduo Sole domandus erit.
Prospicit Armipotens operis fastigia summi:
  Et probat invictos summa tenere deos.
Prospicit in foribus diversæ tela figuræ,
  Armaque terrarum milite victa suo.
Hinc videt Ænean oneratum pondere sacro;
  Et tot Iüleæ nobilitatis avos.

the day upon which the emperor consecrated the temple to Mars Ultor, in the Forum, which he had built himself, *Augusto foro*, infr. 496.

491. *Liquido. Vitreo.* Mazar. as *Horat.* 'vitreus pontus.'

492. *Lucifero.* The morning star.

496. *Augusto foro.* There was only one forum under the republic. Julius Cæsar built another, which cost H. S. *millies*, i. e. £807,291 13*s.* 4*d.* and Augustus a third; whence *trina fora*, *triplex forum*, *Suet. Jul.* 26. *Ovid. Trist.* iii. 12.

499. *Giganteis tropæis.* Won by Mars in the war with the giants; by whom the poet may intend to allude to the defeated enemies of Augustus.

500. *Hinc fera Gradivum, &c.* 'Ædem Marti, bello Philippensi pro ultione paterna suscepto voverat. Sanxit ergo ut de bellis triumphisque hic consuleretur senatus: provincias cum Imperio petituri, hinc deducerentur: quique victores redissent huc insignia triumphorum inferrent.' *Suet. in Aug.* 29.

503. *Operis fastigia summi.* The *fastigium* of the Latins, the τρίχωρον, or τρίγωνον of the Greeks, was a species of roof peculiar to the temples of the gods, of a triangular form, on the vertex of which stood the statue of the deity. The house of the Cæsars was allowed this token of preeminence after the Romans had begun to pay them divine honours; whence Cicero, *Phil.* ii. c. 43, *de Jul. Cæs.* 'Quem is majorem honorem consecutus erat, quam ut haberet pulvinar, simulacrum, fastigium, flaminem?' The roofs of the temples were ornamented, *Vitruv.* iii. c. 2. *Liv.* xxvi. 23, with statues of clay, brass, or stone; whence *invictos summa tenere Deos*, supr.

505. *Diversæ tela figuræ.* See N. 500 supr. *sub. fin.*

507. *Pondere sacro.* Anchises; see *Fast.* i. 477.

Hinc videt Iliaden humeris ducis arma ferentem :
  Claraque dispositis acta subesse viris.
Spectat et Augusto prætextum nomine templum,
  Et visum, lecto Cæsare, majus opus.
Voverat hoc juvenis tunc, cum pia sustulit arma ;
  A tantis Princeps incipiendus erat.
Ille manus tendens, hinc stanti milite justo,
  Hinc conjuratis, talia dicta dedit :
Si mihi bellandi pater est, Vestæque sacerdos
  Auctor, et ulcisci nomen utrumque paro ;
Mars, ades, et satia scelerato sanguine ferrum :
  Stetque favor causa pro meliore tuus.
Templa feres, et, me victore, vocaberis Ultor.
  Voverat ; et fuso lætus ab hoste redit.
Nec satis est meruisse semel cognomina Marti :
  Persequitur Partha signa retenta manu.
Gens fuit et campis, et equis, et tuta sagittis,

509. *Iliaden.* Romulus bearing the *spolia opima*, having slain Acron, king of the Ceninenses.

510. *Subesse.* On the base of the statues the name and exploits of those whom they represented were inscribed.

511. *Prætextum.* Adorned; *Fast.* iv. 919.

512. *Lecto Cæsare.* From the perusal of Cæsar's name.

513. *Cum pia sustulit arma.* To avenge his father's death; *Fast.* iii. 676, et seq.

514. *A tantis.* With so great omens of future greatness. *Princeps.* When Augustus became the head of the government, he avoided those titles which were associated in the minds of the Romans with all that was tyrannical, and assumed that of *Princeps,* to which no such idea could be attached, from their having been long familiarized to the titles of *Princeps senatus,* and *Princeps juventutis.*

515. *Milite justo.* The army with which Augustus was to punish the murderers of Cæsar.

516. *Conjuratis.* Brutus and Cassius, with their partizans.

518. *Nomen utrumque.* That of Father, and Pontifex Maximus. Some copies read *numen utrumque* as referring to the deified Julius and Vesta.

524. *Persequitur Partha, &c.* There was not any event in the life of Augustus more distinguished, or upon which he prided himself more, than his having recovered, without bloodshed, by the mere terror of his name, the military standards, spoils, captives, &c. which the Parthians had taken from the Romans under M. Licin. Crassus. Hence it became a favorite theme with the poets; *Horat. Od.* iv. 4, *et seq.* 'Tua Cæsar ætas Fruges et agris retulit uberes, et signa nostro restituit Jovi, Derepta Parthorum superbis postibus'— ; see also *Fast.* vi. 419. *Virg. Æneid,* vii. 606.

525. *Gens fuit et campis, &c.* Parthia was a celebrated country of Asia; according to Justin, *lib.* xli. 1, the Parthians were origi-

Et circumfusis invia fluminibus.
Addiderant animos Crassorum funera genti;
Cum periit miles, signaque, duxque simul.
Signa, decus belli, Parthus Romana tenebat;
Romanæque aquilæ signifer hostis erat.
Isque pudor mansisset adhuc, nisi fortibus armis
Cæsaris Ausoniæ protegerentur opes.
Ille notas veteres, et longi dedecus ævi
Sustulit. Agnorunt signa recepta suos.
Quid tibi nunc solitæ mitti post terga sagittæ,
Quid loca, quid rapidi profuit usus equi?
Parthe, refers aquilas: victos quoque porrigis arcus.
Pignora jam nostri nulla pudoris habes.
Rite deo templumque datum, nomenque bis ulto:
Et meritus votis debita solvit honos.
Sollenni ludos Circo celebrate, Quirites:
Non visa est fortem scena decere deum.

PRID. ID. MAI. PLEIADES ORIUNTUR.

Pleiadas adspicies omnes, totumque sororum
Agmen, ubi ante Idus nox erit una super.
Tum mihi non dubiis auctoribus incipit æstas;
Et tepidi finem tempora veris habent.

nally Scythian exiles; others suppose the term Parthi to signify horsemen. They fought chiefly on horseback, a mode of battle to which the nature of their country was favorable, *Dio. Cass.* xl. they also used their arrows, even in flight, with considerable dexterity; *Virg. Georg.* iii. 31, 'Parthus fidens fuga versisque sagittis.' *Propert.* iii. 9, 54, 'Parthorum astutæ tela remissa fugæ.' *Horat. Od.* i. 19, 11, 'Parthus animosus versis equis.'

526. *Circumfusis fluminibus.* The Tigris, Euphrates, &c.

527. *Crassorum funera.* M. Licinius Crassus, and his son P. L. Crassus, both fell in the Parthian war.

533. *Notas veteres.* Thirty two years having elapsed before this stain upon the Roman name was removed by the arms of Augustus.

539. *Bis ulto.* Whence the title Bisultor, owing to the double success of Augustus, at Philippi and against the Parthians. Some copies read *nomenque Bisultor.*

541. *Sollenni Ludos Circo, &c.* On the IV. Id. Mai. the annual celebration of the games in the Circus, in honour of Mars, took place; they consisted of chariot-races, &c. theatrical shows having been considered of too light a character for the occasion; hence *Non visa est fortem scena,* &c. infr.

544. *Ubi ante Idus, &c.* On the III. Id. Mai. the Pleiads rise heliacally.

TAURUS ORITUR.

Idibus ora prior stellantia tollere Taurum
  Indicat: huic signo fabula nota subest.
Præbuit, ut taurus, Tyriæ sua terga puellæ
  Jupiter, et falsa cornua fronte tulit.
Illa jubam dextra, læva retinebat amictus;
  Et timor ipse novi causa decoris erat.
Aura sinus implet: flavos movet aura capillos;
  Sidoni, sic fueras accipienda Jovi.
Sæpe puellares subducit ab æquore plantas,
  Et metuit tactus assilientis aquæ;
Sæpe deus prudens tergum demittit in undas,
  Hæreat ut collo fortius illa suo.
Littoribus tactis stabat sine cornibus ullis
  Jupiter: inque deum de bove versus erat.
Taurus init cœlum. Te, Sidoni, Jupiter implet.
  Parsque tuum terræ tertia nomen habet.
Hoc alii signum Phariam dixere juvencam;
  Quæ bos ex homine est, ex bove facta dea.
Tum quoque priscorum virgo simulacra virorum
  Mittere roboreo scirpea ponte solet.

547. *Idibus ora prior, &c.* Prid. Id. Mai. the head of Taurus rises cosmically. *Prior.* sc. *dies.*

548. *Huic signo, &c. Fast.* iv. 691. et seq.

549. *Tyriæ puellæ.* Europa, daughter of Agenor king of Phœnicia.

551. *Jubam.* The neck of the bull; properly, the mane of any animal. *Læva retinebat amictus.* See Lucian's Dialogue of Zephyrus and Notus on the subject in the text.

553. *Sinus.* The folds of her robe.

554. *Sidoni.* voc. of *Sidonis-idis.* Europa, so called from Sidon in Phœnicia.

556. *Assilientis.* Springing up, as it were, to kiss her feet.

557. *Prudens.* Intentionally.

562. *Parsque tuum terræ, &c.* So Horace, *Od.* iii. 27, 74, 'Mitte singultus; bene ferre magnam Disce fortunam: tua sectus orbis Nomina ducet.'

563. *Phariam juvencam.* Io, or Isis, so called from Pharos, an island at the Canopic mouth of the Nile. *Fast.* iv. 691.

565. *Virgo.* The Vestalis Maxima, who was attended upon this occasion by her sister Vestals priests, prætors, &c. *Priscorum virorum,* Prid. Id Mai. the effigies of thirty old men, stuffed with straw or rushes, *simulacra scirpea,* were thrown from the Sublician bridge, *roboreo ponte,* by the Vestal virgins, into the Tiber. For the origin of this practice, the poet assigns three opinions, vs. 567, et seq. infr.

566. *Roboreo ponte.* The *Pons Sublicius,* or *Æmilius;* a wooden

Corpora post decies senos qui credidit annos
 Missa neci, sceleris crimine damnat avos.
Fama vetus: tum cum Saturnia terra vocata est,

bridge erected by Ancus Martius over the Tiber, *Liv.* i. 33, in order to form a communication between Janiculum and the city; it was so called from *sublicæ*, stakes, of which it was at first formed, but it was subsequently rebuilt with stone by Æmilius Lepidus. It was called by Plutarch, ξυλίνη γέφυρα, and generally by the Greeks, ἱερά, in allusion to the veneration with which it was regarded by the Romans for its antiquity, or because it was traversed by the sacred processions, when crossing the Tiber to celebrate any of their usual solemnities at the far side of that river.

567. *Corpora post decies*, &c. The poet gives the first opinion as to the probable origin of this custom; and asserts that those who believe old men of sixty to have been thus got rid of, bring a charge of guilt against their ancestors as having countenanced such a crime. See n. 569, infr.

569. *Tum cum Saturnia*, &c. Some commentators appear very anxious to remove this stigma, 571, infr. from the ancient Latins. One, in particular, with a peculiarly unhappy affectation of singularity, has, in a late work, 'hinted his opinion that human sacrifices were totally unknown in the heroic ages of Greece, and that all legends relating to such are comparatively late fictions!' Upon this it is merely necessary to observe, that Homer speaks of twelve Trojan captives having been sacrificed at the funeral of Patroclus, to which may be added the immolation of Polyxena at the tomb of Achilles, and the offering of Iphigenia at the altar of Diana, which are sufficient to prove, if nothing else, that the Greeks were at least familiar with the accounts of such sacrifices. But in later ages the practice was anything but unusual. Aristomenes the Messenian, sacrificed three hundred men, among whom was Theopompus, one of the kings of Sparta, to Jupiter of Ithome. Themistocles, in order to procure the assistance of the gods against the Persians, as Plutarch relates, sacrificed some captives of that nation. Bacchus had an altar in Arcadia, at which young women were beaten to death with bundles of rods, and the Lacedæmonians seem to have had a similar custom, of scourging their children, frequently to death, in honour of Diana Orthia. The Christian Apologists, Clemens of Alexandria, Lactantius, Minutius Felix, Cyril of Alexandria, Eusebius and others, discuss this subject of human sacrifices sufficiently to set the question at rest, and shew the futility of any opinion as opposed to fact. But the commentator proceeds still further, and extends 'his theory' to Italy, asserting 'that there are no testimonies on which to rely, of such a practice, viz. human sacrifices, having prevailed in it at the time when the poet says it was called *Saturnia terra*.' Why the ancient Latins, who observed with such complacency the worship of a Deity whom they believed to have devoured his own children, should have been in any degree more refined than the barbarous aborigines of

Talia fatidici dicta fuere dei :
Falcifero libata seni duo corpora, gentes,
Mittite ; quæ Tuscis excipiantur aquis.
Donec in hæc venit Tirynthius arva, quotannis
Tristia Leucadio sacra peracta modo ;
Illum stramineos in aquam misisse Quirites ;
Herculis exemplo corpora falsa jaci.

any other nation, does not so clearly appear ; at all events they seem to have fallen away sadly from their first estate, when the Roman Homer ventured to depict the hero of the Æneid in such colours as the following ;—' Sulmone creatos Quatuor hic juvenes, totidem, quos educat Ufens, Viventes rapit, inferias quos immolet umbris, Captivoque rogi perfundat sanguine flammas.' *Æneid*, x. 517, see also xi. 81, 82. The subject may be dismissed with Heyne's note upon the passage as above, ' Nondum igitur ea ætate metuendum fuit Maroni, ne displiceret immane facinus lectoribus : nec Æneas, ubi ira ad furorem actus summa cum crudelitate supplicem ac pretium offerentem Magum obtruncat et Tarquiti cadaveri insultat, ad Romanorum sensus videri debuit inhumaniter et impie egisse ; etsi hoc ad nostrum sensum aliter se habet.'

570. *Fatidici Dei.* The Dodonæan Apollo.

571. *Falcifero.* Saturn. *Libata.* Offered in sacrifice. *Gentes.* The Aborigines.

572. *Tuscis aquis.* The Tiber.

573 *Tirynthius.* Hercules. *Arva.* sc. *Latina.*

574. *Leucadio modo.* Leucadia, or Leucas, formerly called Neritis, now Santa Maura, was originally a peuinsula of Acarnania, but the isthmus having been cut through, it became an island. Some derive its name from Leucas, a companion of Ulysses, or a boy beloved by Apollo ; others with more probability, from the *white* rocks which form the celebrated Lover's leap. The custom alluded to in the text was that of throwing a criminal, upon the celebration of the sacred rites of Apollo, from the brow of the mountain into the sea, having first attached to his body a species of wings, and a great number of birds to break his fall. At the bottom, small boats were so disposed as to receive him with the least possible injury, and transfer him to another country. It was usual for those who had lost their parents, or entertained an ineffectual passion, to precipitate themselves from this rock ; whence the name, Lover's Leap. *Ovid. Heroid. ep.* xv. 165, ' Hinc se Deucalion, Pyrrhæ succensus amore, Misit, et illæso corpore pressit aquas.' From this promontory Sappho, too, is said to have thrown herself. Cf. Byron.

' 'Twas on a Grecian autumn's gentle eve,
Childe Harold hailed Leucadia's cape afar :
A spot he longed to see nor cared to leave :—
* * * *
But when he saw the evening star above,
Leucadia's far-protecting rock of woe,
And hailed the last resort of fruitless love,
He felt, or deemed he felt no common glow :
And as the stately vessel glided slow,
Beneath the shadow of that ancient mount,

Pars putat, ut ferrent juvenes suffragia soli,
  Pontibus infirmos præcipitasse senes.
Thybri, doce verum: tua ripa vetustior Urbe.
  Principium ritus tu bene nosse potes.
Thybris arundiferum medio caput extulit alveo;
  Raucaque dimovit talibus ora sonis:
Hæc loca desertas vidi sine mœnibus herbas:
  Pascebat sparsos utraque ripa boves.
Et quem nunc gentes Tiberin noruntque timentque.
  Tunc etiam pecori despiciendus eram.
Arcadis Evandri nomen tibi sæpe refertur:
  Ille meas remis advena torsit aquas.
Venit et Alcides, turba comitatus Achiva.
  Albula, si memini, tunc mihi nomen erat.
Excipit hospitio juvenem Pallantius heros:
  Et tandem Caco debita pœna venit.
Victor abit, secumque boves, Erytheïda prædam,
  Abstrahit. At comites longius ire negant.
Magnaque pars horum desertis venerat Argis:
  Montibus his ponunt spemque Laremque suum.
Sæpe tamen patriæ dulci tanguntur amore;
  Atque aliquis moriens hoc breve mandat opus:
Mittite me Tiberi: Tiberinis vectus ut undis
  Littus ad Inachium pulvis inanis eam.
Displicet heredi mandati cura sepulchri:
  Mortuus Ausonia conditur hospes humo
Scirpea pro domino Tiberi jaciatur imago,
  Ut repetat Graias per freta longa domos.

He watched the billows' melancholy flow,
  And sunk albeit in thought as he was wont,
More placid seemed his eye, and smooth his pallid front.'
    Canto 2, Stanzas 40—41.

577. *Pars putat, &c.* A third opinion, that this ceremony might have originated in a misconception of the custom mentioned. *Fast.* i. N. 53, *a med.*

579. *Thybri, doce verum.* The poet invokes the god of the Tiber to afford him the requisite information, which is detailed in the text.

588. *Ille meas remis, &c. Fast.* i. 449. et seq.

589. *Turba Achiva.* See infr. 604.

591. *Pallantius heros.* Evander.

593. *Erytheïda prædam.* See *Fast.* i. N. 493.

594. *Comites.* sc. turba Achiva. 589. They refused to accompany Hercules on his departure from Italy. *Virg. Æneid,* x. 779.

598. *Atque aliquis moriens, &c. Virg. Æneid,* x. 782,—'et dulces moriens reminiscitur Argos.'

600. *Littus ad Inachium.* Inachus was a river of Argos.

604. *Graias domos.* Whence,

Hactenus: ut vivo subiit rorantia saxo
  Antra, leves cursum sustinuistis aquæ.

ID. MAI. MERCURII FESTUM.

Clare nepos Atlantis, ades: quem montibus olim
  Edidit Arcadiis Pleïas una Jovi.
Pacis et armorum superis imisque deorum
  Arbiter, alato qui pede carpis iter:
Læte lyræ pulsu, nitidâ quoque læte palæstrâ:
  Quo didicit cultè lingua favente loqui,
Templa tibi posuere Patres spectantia Circum
  Idibus; ex illo est hæc tibi festa dies.
Te, quicunque suas profitetur vendere merces,
  Ture dato, tribuas ut sibi lucra, rogat.
Est aqua Mercurii portæ vicina Capenæ:
  Si juvat expertis credere; numen habet.
Huc venit incinctus tunicas mercator; et urna
  Purus suffita, quam ferat, haurit aquam.
Uda fit hinc laurus: lauro sparguntur ab uda
  Omnia, quæ dominos sunt habitura novos.
Spargit et ipse suos lauro rorante capillos;
  Et peragit solita fallere voce preces.
Ablue præteriti perjuria temporis, inquit.
  Ablue præterita perfida verba die.

as also from vs. 589 and 595, the name of those figures, Argei may have originated.

606. *Cursum sustinuistis.* In token of reverence for the deity.

607. *Clare nepos Atlantis.* The poet invokes Mercury, whose festival was celebrated on the Ides of May, on which day a temple had been dedicated to him near the Circus Maximus; infr. 613.

608. *Pleïas una.* Maia. *Arcadiis montibus.* Cyllene.

617. *Est aqua Mercurii.* Outside the Porta Capena, on the Appian way, there was a well, sacred to Mercury, with the waters of which the merchants and venders used to sprinkle themselves for purification; infr. 623.

618. *Numen.* A divine virtue.

619. *Incinctus.* i. e. *quoad tunicas.* The tunic was fastened by a girdle, or belt, about the waist, to keep it tight, which served also as a purse in which they kept their money, whence *incinct. tunic. merc.* the merchant in his tunic girt.

622. *Omnia, quæ dominos, &c.* Every thing which was going to to be sold, and so become the property of new owners.

625. *Ablue præteriti, &c.* Compare Persius. *Sat.* 2, 5, et seq.

Sive ego te feci testem, falsove citavi
Non audituri numina magna Jovis;
Sive deum prudens alium divamve fefelli;
Abstulerint celeres improba dicta Noti.
Et pereant veniente die perjuria nobis:
Nec curent Superi, siqua locutus ero.
Da modo lucra mihi, da facto gaudia lucro;
Et face, ut emtori verba dedisse juvet.
Talia Mercurius poscentem ridet ab alto,
Se memor Ortygias surripuisse boves.

DEC. TERT. KAL. JUN. SOL IN GEMINIS.

At mihi pande, precor, tanto meliora petenti,
In Geminos ex quo tempore Phœbus eat?
Cum totidem de mense dies superesse videbis,
Quot sunt Herculei facta laboris, ait.
Dic, ego respondi, causam mihi sideris hujus.
Causam facundo prodidit ore deus:
Abstulerant raptas Pœben Phœbesque sororem

628. *Non audituri.* Whom the perjurer did not wish to hearken to his abjuration.

631. *Pereant veniente die.* Let there be no trace remaining of the perjuries on the succeeding day; or, as some copies read *pateant*, let an opportunity of such frauds be afforded me on the day to come.

634. *Et face, ut emtori, &c.* And make it profitable to me to have imposed upon the purchaser.

636. *Ortygias boves.* Ortygia was the ancient name of Delos; from Gr. ὄρτυξ, a quail, into which Latona was changed, and so disguised fled thither for refuge from the persecution of Juno. The circumstance alluded to in the text was Mercury's having stolen the oxen of Admetus, king of Pheræ, in Thessaly, which were tended by Apollo; whence *Ortygias* i. e. *Delias boves.* Ortygia was the name also of an island near Sicily, over against Syracuse, *Virg. Æneid*, iii. 694. Ephesus, in Ionia, was so called; *Plin.* v. c. 20.

638. *In Geminos ex quo, &c.* The sun having left Taurus, enters the sign Gemini on the XIII. Kal. Jun. twelve days before the end of the month; whence *cum totidem de mense*, &c. infr. 695.

641. *Dic, ego, &c.* Addressing Mercury; the poet asks for the origin of this constellation.

643. *Phœben Phœbesque sororem.* Phœbe and her sister Elaira, or Hilaïra, daughters of Leucippus brother of Tyndarus king of Sparta, and Philodice daughter of Inachus, were betrothed to Idas and Lynceus, the sons of Aphareus. The twins, Castor and Pollux, became enamoured

Tyndaridæ fratres, hic eques, ille pugil.
Bella parant, repetuntque suas et frater et Idas;
Leucippo fieri pactus uterque gener.
His amor, ut repetant, illis, ut reddere nolint,
Suadet: et ex causa pugnat uterque pari.
Effugere Œbalidæ cursu potuere sequentes;
Sed visum celeri vincere turpa fuga.
Liber ab arboribus locus est, apta area pugnæ.
Constiterant illic: nomen Aphidna loco.
Pectora trajectus Lynceo Castor ab ense
Non expectato vulnere pressit humum.
Ultor adest Pollux: et Lyncea perforat hasta,
Qua cervix humeros continuata premit.
Ibat in hunc Idas, vixque est Jovis igne repulsus:
Tela tamen dextræ fulmine rapta negant.
Jamque tibi cœlum, Pollux, sublime patebat;
Cum, Mea, dixisti, percipe verba, Pater.
Quod mihi das uni, cœlum partire duobus:
Dimidium toto munere majus erit.
Dixit, et alterna fratrem statione redemit:
Utile sollicitæ sidus uterque rati.

AGONALIA.

Ad Janum redeat, qui quærit, Agonia quid sint;
Quæ tamen in Fastis hoc quoque tempus habent.

of the sisters, and carried them off; the result is given in the text.

644. *Tyndaridæ.* Sons of Jupiter by Leda, who was married to Tyndarus, son of Œbalus; whence *Œbalidæ*, infr. see N. 649.

647. *His.* Idas and Lynceus. *Illis.* Castor and Pollux.

649. *Œbalidæ.* The twins may have been so called, Œbalia being synonymous with Laconia, their native country.

652. *Aphidna.* One of the Δῆμοι, or hamlets of Laconia, of the tribe Leontis, where Theseus is said to have detained Helen, and from whence she was delivered by Castor and Pollux. According to Theocritus, *Idyll.* xxii. and Pindar, *Nem. Od.* x. this combat took place at the tomb of Aphareus, in Messene.

658. *Tela tamen dextræ.* Idas, though stricken with the thunderbolt, did not allow the arms to be forced from his hand.

663. *Alterna statione.* Jupiter having permitted Castor to share his brother's immortality, each alternately visited heaven and hell, according to some with a day's, to others, with six months' interval. *Redemit.* sc. *a morte.* *Virg. Æneid*, vi. 121.

664. *Utile sidus.* *Horat. Od.* iii. 32, and 12, 27.

665. *Ad Janum redeat.* On the

CANIS ORITUR.

Nocte sequente diem canis Erigoneïus exit.
Est alio signi reddita causa loco.

DUODEC. KAL. JUN. TUBILUSTRIA.

Proxima Vulcani lux est; Tubilustria dicunt.
Lustrantur puræ, quas facit ille, tubæ.

UNDEC. KAL. JUN. Q. R. C. F.

Quatuor inde notis locus est; quibus ordine lectis
Vel mos sacrorum, vel Fuga Regis inest.

DEC. KAL. JUN. ÆDES FORTUNÆ PUBLICÆ DICATA. ORITUR AQUILA.

Nec te prætereo, populi Fortuna potentis
Publica; cui templum luce sequente datum.

XIII. Kal. Jun. the Agonalia were celebrated again. See *Fast.* i. 317, et seq.

667. *Nocte sequente.* On the night of the XIII. Id. Jun. Canicula rises; (sets, according to Pliny, xviii. 27.) See *Fast.* iv. N. 905.

669. *Proxima Vulcani lux est.* On the XII. Kal. Jun. the Tubilustria were celebrated a second time; see *Fast.* iii. N. 828.

670. *Quas facit ille.* Because Vulcan was the god of operatives.

671. *Quatuor notis.* The letters Q. R. C. F. which signify either QUANDO REX COMITIAVIT, FAS. *Fast.* i. N. 54, *a med;* or QUANDO REX COMITIO FUGIT. The former is thus explained by Varro; 'Dies qui vocatur sic, Q. R. C. F. dictus ab eo quod eo die rex sacrificulus dicat ad comitium ad quod tempus est nefas, ab eo fas;' whence *mos sacrorum*, infr. The latter alludes to the Rex Sacrificulus, (who was debarred from the exercise of any civil office; *Fast.* i. N. 333. *sub. fin.*) attending the Comitia to regulate the sacrifices, at the termination of which he was immediately obliged to depart; whence *Fuga Regis*, infr. *Inde.* sc. Dies sequens. The XI. Kal. Jun. was the day so marked in the Calendar.

673. *Fortuna Publica.* On the X. Kal. Jun. a temple was dedicated to Fortuna Publica; *Fast.* vi. 523, or, according to some, Fortuna Primigenia; 'præses rerum gignendarum, vel quæ est unicuique a primo ortu comes. *Forcel. Liv.* xxxiv. 53, *a med.*

Hanc ubi dives aquis acceperit Amphitrite ;
Grata Jovi fulvæ rostra videbis avis.

NON. KAL. JUN. BOOTES OCCIDIT. OCT. KAL. JUN. HYADES ORIUNTUR.

Auferat ex oculis veniens Aurora Booten :
Continuaque die sidus Hyantis erit.

675. *Hanc ubi dives, &c.* On the evening of this day Aquila rises.

677. *Auferat ex oculis, &c.* IX. Kal. Jun. Bootes, *Fast.* iii. N. 402, sets, and on the day immediately succeeding, *Continuaque die,* VIII. Kal. Jun. the Hyades rise heliacally.

P. OVIDII NASONIS

FASTORUM,

LIBER VI.

Hic quoque mensis habet dubias in nomine causas:
Quæ placeant, positis omnibus, ipse leges.
Facta canam; sed erunt, qui me finxisse loquantur,
Nullaque mortali numina visa putent.
Est deus in nobis; agitante calescimus illo.

1. *Hic quoque mensis, &c.*— June, like some of the preceding months, presents a difficulty with regard to the origin of its title, which Juno, Hebe, and Concord separately promise to solve.

5. *Est Deus in nobis.* To obviate the objection that might arise to the poet's having been favoured so far as to have held a personal conference with a deity, he advances an irresistible and impressive argument which is strikingly suitable to his purpose, the consciousness of the god within. The sense of the text could not be more ably or beautifully developed than in the following lines.

——————" What is that thing,
That nameless thing, about us, or within,
That will not brook the bondage of our lot,
But revels wildly like the mountain-wind?
—That bounds at will o'er Nature's battlement,
Where awful shade her adamantine doors
Cast on the confines of the universe?
—That glides, too, through the closest seal of thought,
More subtile than thin air?—that ranges back
Amongst the mysteries pre-adamite,
Then in a moment starts, and shoots away
Unmeasured years before us, to the doom,
Where the great book is opened, and the judge
Of men is seen upon his cloudy throne!
—That plunges into earth an hundred leagues
Beneath the knotted roots of ancient hills,
And then emerges in its vast rebound,
As high as unto heav'n?—ay, what is that,
That glows and freezes in the conscious heart,
Thinks in the head, and lives within the soul?
—Not mortal, surely—not akin to clay—
Not weak, degraded, foul—but great, divine—
Immortal—pure—almost omnipotent—
—Say—is not this *a God?*"

D. P. Starkey.

Impetus hic sacræ semina mentis habet.
Fas mihi præcipue vultus vidisse deorum :
Vel quia sum vates ; vel quia sacra cano.
Est nemus arboribus densum, secretus ab omni
Voce locus ; si non obstreperetur aquis.
Hic ego quærebam, cœpti quæ mensis origo
Esset ; et in cura nominis hujus eram.
Esse Deas vidi : non quas præceptor arandi
Viderat, Ascræas cum sequeretur oves :
Nec quas Priamides in aquosæ vallibus Idæ
Contulit. Ex illis sed tamen una fuit.
Ex illis fuit una, sui germana mariti.
Hæc erat, agnovi, quæ stat in arce Jovis.
Horrueram ; tacitoque animum pallore fatebar :
Cum dea, quos fecit, sustulit ipsa metus.
Namque ait, O vates, Romani conditor anni,
Ause per exiguos magna referre modos :
Jus tibi fecisti numen cœleste videndi,
Cum placuit numeris condere festa tuis.
Ne tamen ignores, vulgique errore traharis ;
Junius a nostro nomine nomen habet.

6. *Impetus. Ovid. ex. Pont.* iv. *Ep.* 2, 25. 'Impetus ille sacer, qui vatum pectora nutrit.'

'From heaven my strains begin ; from heaven descends,
The flame of genius to the human breast,
And love and beauty, and poetic joy
And inspiration.' *Akenside.*

7. *Fas mihi præcipue, &c.* See infr. 23.

13. *Non quas præceptor arandi. Hesiod. Deor. Gener.* 21. 'Αἱ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδὴν, Ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο. Τόν δέ με πρώτισται θεαὶ πρὸς μῦθον ἔειπαν Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς Αἰγιόχοιο·

'—And all the holy race of deities,
Existing ever—They to Hesiod erst,
Have taught their stately song : the whilst his flocks
He fed, beneath all-sacred Helicon.
Thus first those goddesses their heavenly speech
Addressed, the Olympian Muses born of Jove.' *Elton.*

The poet applies to Hesiod the title in the text in reference to his Ἔργα καὶ Ἡμέραι ; through which the Muses were his guides, whereas Juno vouchsafed to instruct Ovid.

14. *Ascræas oves.* So called because Hesiod was born at Ascra, a town in Bœotia, to which his parents Dius and Pycimene had removed from Cyme, one of the Æolian islands, to the north of Smyrna.

15. *Priamides.* In allusion to the judgment of Paris upon Mount Ida, in which he awarded the prize of beauty to Venus in preference to Juno and Minerva.

18. *Quæ stat in arce Jovis.* The temple of Juno was on the right, and Minerva's on the left of the temple of Jove in the Capitol.

26. *Junius.* Qu. *Junonius.*

Est aliquid nupsisse Jovi, Jovis esse sororem.
Fratre magis, dubito, glorier, anne viro.
Si genus adspicitur; Saturnum prima parentem
Feci. Saturni sors ego prima fui.
A patre dicta meo quondam Saturnia Roma est:
Hæc illi a cœlo proxima terra fuit.
Si torus in pretio est; dicor matrona Tonantis:
Junctaque Tarpeio sunt mea templa Jovi.
An potuit Maio pellex dare nomina mensi?
Hic honor in nobis invidiosus erit?
Cur igitur regina vocor, princepsque dearum?
Aurea cur dextræ sceptra dedere meæ?
An faciant mensem luces, Lucinaque ab illis
Dicar; et a nullo nomina mense traham?
Tum me pœniteat posuisse fideliter iras
In genus Electræ, Dardaniamque domum.
Causa duplex iræ. Rapto Ganymede dolebam;
Forma quoque Idæo judice victa mea est.
Pœniteat, quod non foveo Carthaginis arces;
Cum mea sint illo currus et arma loco.
Pœniteat, Sparten, Argosque, measque Mycenas,
Et veterem Latio supposuisse Samon.
Adde senem Tatium, Junonicolasque Faliscos;
Quos ego Romanis succubuisse tuli.
Sed neque pœniteat; nec gens mihi carior ulla est.
Hic colar, hic teneam cum Jove templa meo.
Ipse mihi Mavors, Commendo mœnia, dixit,
Hæc tibi: tu pollens urbe nepotis eris.
Dicta fides sequitur. Centum celebramur in aris:
Nec levior quovis est mihi mensis honor.

30. *Sors.* The daughter.

35. *Pellex.* Maia, the mother of Mercury.

36. *Invidiosus.* i. e. *invidendus.*

39. *Luces.* sc. *Dies.*

40. *Et a nullo nomina mense traham.* 'Shall I not have the credit of naming any month?' this is the meaning of the passage which the poet has expressed rather obscurely.

41. *Tum me pœniteat, &c.* In case she should be refused the honour of giving the month its name. *Posuisse fideliter.* To have laid aside with sincerity. *Forcel.*

42. *Genus Electræ.* The Trojans, descended from Electra, the mother of Dardanus.

46. *Cum mea sint, &c.* Compare *Virg. Æneid,* i. 12, et seq.

55. *Centum.* A definite for an indefinite number; Juno had many altars and shrines at Rome, variously denominated, Caprotinæ, Jugæ, Matutæ, Sororiæ, Sospitæ, &c.

56. *Nec levior quovis.* The respect paid her in so calling the month, was not inferior to any

Nec tamen hunc nobis tantummodo præstat honorem
Roma: suburbani dant mihi munus idem.
Inspice, quos habeat nemoralis Aricia fastos,
Et populus Laurens, Lanuviumque meum.
Est illic mensis Junonius. Inspice Tibur,
Et Prænestinæ mœnia sacra deæ;
Junonale leges tempus. Nec Romulus illas
Condidit: at nostri Roma nepotis erat.
Finierat Juno. Respeximus. Herculis uxor
Stabat; et in vultu signa dolentis erant.
Non ego, si toto mater me cedere cœlo
Jusserit, invita matre morabor, ait.
Nunc quoque non luctor de nomine temporis hujus.
Blandior, et partes pœne rogantis ago.
Remque mei juris malim tenuisse precando;
Et faveas causæ forsitan ipse meæ.
Aurea possedit socio Capitolia templo
Mater; et ut debet, cum Jove summa tenet.
At decus omne mihi contingit origine mensis.
Unicus est, de quo sollicitamur, honor.
Quid grave, si titulum mensis, Romane, dedistis
Herculis uxori, posteritasque memor?
Hæc quoque terra aliquid debet mihi nomine magni

acknowledgment of her divinity and influence.

58. *Suburbani.* The inhabitants of those towns which were in the vicinity of Rome.

59. *Nemoralis Aricia. Fast.* iii. 263, et seq.

60. *Lanuviumque meum.* Where there was a temple and grove, sacred to Juno Sospita.

62. *Prænestinæ.* At Præneste also, Juno had a temple.

63. *Junonale tempus.* sc. *Junonis mensem. Nec Romulus illas, &c.* Juno argues that since her worship was so carefully attended to in those towns which were not founded by Romulus, she was doubtless entitled to a similar respect in a city upon which she had a just claim, as it had been founded by her grandson.

65. *Herculis uxor.* Hebe, the daughter of Jupiter and Juno, or of Juno only; whence *Junonia Hebe; Val. Flacc.* viii. 231. She was the goddess of youth, and as such, called by the Latins, Juventas or Juventa. On account of her remarkable beauty she was appointed cup-bearer to the gods by Jupiter, who deprived her of the office afterwards, and bestowed it on Ganymede. When Hercules, after his decease, became a deity, Juno's enmity against him entirely ceased, and she gave him Hebe in marriage, by whom he had two sons, Alexiares and Anicetus.

72. *Faveas ipse. Faveat ipsa.* sc. *Juno.* Al.

73. *Socio templo.* Supr. N. 18.

75. *At decus omne, &c.* All the credit which she enjoyed consisted in her having given the month its name.

79. *Nomine.* On account of.

Conjugis. Huc captas appulit ille boves.
Hic male defensus flammis et dote paterna
Cacus Aventinam sanguine tinxit humum.
Ad propiora vocor. Populum digessit ab annis
Romulus, in partes distribuitque duas.
Hæc dare consilium, pugnare paratior illa est:
Hæc ætas bellum suadet, at illa gerit.
Sic statuit, mensesque nota secrevit eadem.
Junius est juvenum; qui fuit ante, senum.
Dixit: et in litem studio certaminis issent;
Atque ira pietas dissimulata foret.
Venit Apollinea longas Concordia lauro
Nexa comas, placidi numen opusque Ducis.
Hæc ubi narravit Tatium, fortemque Quirinum,
Binaque cum populis regnaque coisse suis:
Et lare communi soceros generosque receptos;
His nomen junctis Junius, inquit, habet.
Dicta triplex causa est. At vos ignoscite, divæ:
Res est arbitrio non dirimenda meo.
Ite pares a me. Perierunt judice formæ
Pergama; plus lædunt, quam juvet una, duæ.

KAL. JUN. CARNÆ FESTUM.

Prima dies tibi, Carna, datur. Dea cardinis hæc est.

80. *Captas boves. Fast.* i. 493, et seq.

81. *Dote paterna. Ibid.* 521.

83. *Digessit ab annis.* According to their age.

88. *Qui fuit ante, senum.* In allusion to May having been so called from Majores. See *Fast.* v. 73.

89. *Issent.* Juno and Hebe.

92. *Ducis.* Tiberius, who built the temple of Concord, *Fast.* i. 573.

97. *Triplex.* By Juno, Hebe, and Concord.

99. *Perierunt judice formæ.* Supr. N. 15.

100. *Plus lædunt, &c.* Juno and Minerva having conspired for the destruction of Troy, which Venus was unable to protect.

101. *Carna.* On the kalends of June the festival of this deity was celebrated. She was a nymph of the grove of Helernus or Hilerna, anciently called Grane or Crane, and by metathesis, Carne or Carna. She was generally engaged in the chase, and from the purity and simplicity of her life was considered the sister of Diana; but having been betrayed by the artifices of Janus, he requited the loss of her innocence by appointing her to preside over doors, &c. whence *Dea cardinis;* and the exterior of houses, whence she was to remove all noxious birds, &c. Some suppose that Carda, or Cardea was the title of the goddess of hinges, and that Carna had a different province, that of

Numine clausa aperit, claudit aperta suo.
Unde datas habeat vires, obscurior ævo
Fama; sed e nostro carmine certus eris.
Adjacet antiqui Tiberino lucus Helerni:
Pontifices illuc nunc quoque sacra ferunt.
Inde sata est Nymphe, Granen dixere priores,
Nequidquam multis sæpe petita procis.
Rura sequi, jaculisque feras agitare solebat,
Nodosasque cava tendere valle plagas.
Non habuit pharetram: Phœbi tamen esse sororem
Credebant: nec erat, Phœbe, pudenda tibi.
Huic Janus, spinam, qua tristes pellere posset
A foribus noxas, hæc erat alba, dedit.
Sunt avidæ volucres: non quæ Phineïa mensis
Guttura fraudabant; sed genus inde trahunt.
Grande caput, stantes oculi, rostra apta rapinæ:

guarding the heart and stomach; the poet, however, combines those offices in the one deity. Her worship was ordained at Rome, and her festival celebrated on the Cœlian mount, by Junius Brutus, pursuant to a vow which he had plighted on the expulsion of Tarquin.

113. *Spinam.* The efficacy which the ancients attached to the white thorn has been already remarked.

115. *Non quæ Phineïa, &c.* They were not the Harpies who were sent by Juno to pollute and plunder the temples of Phineus, to avenge the cruelty which he exercised toward his sons by Cleobula, Plexippus and Pandion, in putting out their eyes at the instigation of their step-mother, Idæa, who accused them falsely. He was subsequently delivered from them by Calais and Zethes, in requital for some important information which he gave to the Argonauts on the subject of their celebrated expedition, as, owing to the advice of Phineus, it was made more certain of success. According to Apollodorus, the Harpies, called by Hesiod Aello and Ocypete, were the offspring of Thaumas and Electra. Valerius Flaccus makes them the daughters of Typhon. Aello is said to have fallen, in her flight, into the river Tigris, in the Morea, thence called Harpys. Ocypete having passed over the Propontis, arrived at the island Echinades, called afterwards Strophades, from Gr. *στρέφω*, because wearied with fatigue she *turned* to the shore and dropped down. Apollonius Rhodius mentions that they both reached the Strophades, where they were allowed to remain in safety, having sworn to their pursuers that they would not molest Phineus more.

117. *Grande caput.* The poet proceeds to describe the *stria* or screech-owl, Gr. Στρίξ from *στρίζω*, *strideo*, infr. 140. What is stated of this bird in the text agrees closely with the description of the *Vespertilio vampyrus* of Linnæus, the *la rusette* or *rougette* of Buffon; a species of bat with large canine teeth, sharp, black

Canities pennis, unguibus hamus inest.
Nocte volant, puerosque petunt nutricis egentes;
Et vitiant cunis corpora rapta suis.
Carpere dicuntur lactentia viscera rostris;
Et plenum poto sanguine guttur habent.
Est illis strigibus nomen: sed nominis hujus
Causa, quod horrenda stridere nocte solent.
Sive igitur nascuntur aves, seu carmine fiunt;
Næniaque in volucres Marsa figurat anus;
In thalamos venere Procæ. Proca natus in illis
Præda recens avium quinque diebus erat.
Pectoraque exsorbent avidis infantia linguis.
At puer infelix vagit, opemque petit.
Territa voce sui nutrix accurrit alumni;
Et rigido sectas invenit ungue genas.
Quid faceret? color oris erat, qui frondibus olim
Esse solet seris, quas nova læsit hiems.

beak, the claws very strong and hooked. They inhabit Guinea, Madagascar, and all the islands from thence to the remotest in the Indian Ocean. Buffon supposes that they were not unknown to the ancients, and that they gave rise to the fictions of the Harpies. Linnæus calls this species of bat the vampyre, conjecturing it to be the kind which draws blood from any it can find asleep. It bleeds so dexterously that it inserts its aculeated tongue into the vein without causing any pain, and then sucks the blood until it is sated; all the while fanning the air with its broad wings, so as to cast the sufferer into a still sounder sleep. *Pennant's Hist. Quadrup.* ii. 548, &c. *Stantes oculi. Virg. Æneid,* vi. 'Stant lumina flamma.'

119. *Puerosque petunt.* So Isidorus; 'Hæc avis vulgo *Amma* dicitur ab amando parvulos.'

121. *Lactentia. Metam.* xv. 201. 'Nam tener, et lactens, puerique simillimum ævo Vere novo est:' sc. Annus.

124. *Horrenda nocte. Horrenda voce.* Al. *Horrendum stridere.* Jun. Vlit. as *Æneid,* vi. 'bellua Lernæ Horrendum stridens.'

125. *Sive igitur nascuntur aves, &c.* Whether they are actually birds, or are made so by enchantments, *carmine fiunt;* the ancients having believed such a metamorphose possible, as that mentioned infr. 126.

126. *Næniaque Marsa.* The Marsi were celebrated for sorceries, having been, according to Gellius, descended from Marsus, the son of Circe; whence Horace, *Epod.* 5, 75, 'Nec vocata mens tua Marsis redibit vocibus,' and 17, 29, 'Caputque Marsa dissilire nænia.' *Striges* and *Strigæ* were terms in use with the ancients to signify hags or witches; whence Isidorus, *in Gloss;* 'Striges, mulieres volaticæ;' so called from their power of assuming the shape of a bird.

127. *Proca. Fast.* iv. N. 42.

128. *Quinque diebus.* At five days old.

133. *Qui frondibus olim, &c.*

'But see the fading many-coloured woods,
Shade deepening over shade, the country round

Pervenit ad Granen, et rem docet. Illa, Timorem
  Pone, tuus sospes, dixit, alumnus erit.
Venerat ad cunas: flebant materque paterque.
  Sistite vos lachrymas, ipsa medebor, ait.
Protinus arbutea postes ter in ordine tangit
  Fronde: ter arbutea limina fronde notat.
Spargit aquis aditus, et quæ medicamen habebant:
  Extaque de porca cruda bimestre tenet.
Atque ita, Noctis aves, extis puerilibus, inquit,
  Parcite: pro parvo victima parva cadit.
Cor pro corde, precor, pro fibris sumite fibras.
  Hanc animam vobis pro meliore damus.
Sic ubi libavit, prosecta sub æthere ponit:
  Quique sacris adsunt, respicere illa vetat.
Virgaque Janalis de spina ponitur alba:
  Qua lumen thalamis parva fenestra dabat.
Post illud nec aves cunas violasse feruntur;
  Et rediit puero, qui fuit ante, color.
Pinguia cur illis gustentur larda Kalendis,
  Mistaque cum calido sit faba farre, rogas?
Prisca dea est; aliturque cibis, quibus ante solebat:
  Nec petit adscitas luxuriosa dapes.
Piscis adhuc illi populo sine fraude natabat:
  Ostreaque in conchis tuta fuere suis.
Nec Latium norat, quam præbet Ionia dives,
  Nec, quæ Pygmæo sanguine gaudet, avem.

Embrown; a crowded umbrage dusk
  and dun,
Of every hue, from wan declining green
To sooty dark.'
Thomson.

Nova hyems. Winter just set in.

141. *Quæ medicamen habebant.* sc. *Aquis lustralibus.*

147. *Prosecta.* The entrails cut up; called also *prosiciæ* and *porriciæ;* Gr. θυμάτων ἀπαρχαι; that part of the victim which is set apart for the object of the sacrifice.

148. *Respicere illa vetat.* So at the Lemuria; *Fast.* v. vii. Id. Mai.

149. *Janalis.* 'A Jano accepta.' *Forcel.* See supr. 113. Heinsius proposes *Ramalis,* as *Metam.* viii. 644. *Pers.* 5, 59.

157. *Piscis adhuc illi populo, &c.* *Horat. Sat.* ii. 2. 49. 'Tutus erat rhombus, tutoque ciconia nido Donec vos auctor docuit Prætorius.'

159. *Nec Latium norat, &c.* The ancients were unacquainted with the *Attagen Ionius:* which answers probably to the heath-cock, or wood-cock; so called, because the best-flavoured came from Ionia; *Horat. Epod.* 2, 53, and also with the crane, *quæ Pygmæo sanguine, &c.* in allusion to the wars said to have been carried on between the cranes and the Pygmæi, a people of Thrace, who are represented to have been but a foot and a half in height; a fiction probably derived from their name, πύγων, *cubitus.*

Et præter pennas nihil in pavone placebat;
  Nec tellus captas miserat ante feras.
Sus erat in pretio: cæsa sue festa colebant.
  Terra fabas tantum, duraque farra dabat.
Quæ duo mista simul sextis quicunque Kalendis
  Ederit; huic lædi viscera posse negant.

JUNONI MONETÆ ÆDES DICATA.

Arce quoque in summa Junoni templa Monetæ
  Ex voto memorant facta, Camille, tuo.
Ante domus Manli fuerant: qui Gallica quondam
  A Capitolino reppulit arma Jove.
Quam bene, dî magni! pugna cecidisset in illa

161. *Et præter pennas, &c.* Compare *Horat. Sat.* ii. 2, 14, et seq.

162. *Ante.* Heinsius conjectures *Afra* or *Inda*, either of which would agree with the import of *miserat*, by which it is to be understood that the delicacies alluded to came from abroad; so Virg. *Georg.* i. 57, 'India mittit ebur.' As the text stands, *miserat* is to be taken in the sense of *præbuerat*.

165. *Quæ duo mixta.* Gr. Ἔτνος or Ἐτνηρὸν ἕψημα. *Sextis Kalendis.* The kalends of June, the sixth month.

167. *Junoni Monetæ. Fast.* i. N. 573. On the kalends of June this temple was consecrated by Camillus in that part of the Capitol where the house of M. Manlius had stood.

168. *Voto Camille tuo.* See *Liv.* v. vi. and vii.

169. *Qui Gallica quondam.* M. Manlius was alarmed by the cackling of the geese in the temple of Juno, in time to hurl from the walls the Gaul who had already ascended, whose fall precipitated those who were climbing after him, and so the Capitol was saved. He was rewarded by a donation of half a pound of corn and a quart of wine from each individual in the citadel; no slight token of respect and regard from those who were suffering severely from the great scarcity of provision; he received also in remembrance of this achievement the surname Capitolinus. His disposition was naturally turbulent and envious, and he suffered himself to be led away so far as to aim at exciting discontent between the patricians and plebeians. He was convicted of having falsely accused some of the nobility, and was imprisoned in consequence, by A. Cornelius Cossus, who had been appointed dictator to take charge of a war with the Volsci, and to quell the commotions caused by Manlius at Rome. Having been set at liberty, he continued his seditious proceedings, and aspired at last to sovereign power, for which he was condemned to be thrown from the Tarpeian rock, the scene of his glory having been chosen for the punishment of his guilt. *Virg. Æneid,* viii. 652, *Liv.* v. 31, et seq.

171. *Quam bene Dî Magni, &c.* See Juvenal, *Sat.* 10, 278, et seq.

Defensor solii, Jupiter alte, tui!
Vixit, ut occideret damnatus crimine regni.
Hunc illi titulum longa senecta dabat.

MARTIS FESTUM.

Lux eadem Marti festa est; quem prospicit extra
Appositum Tectæ porta Capena viæ.

TEMPESTATI ÆDES DICATA.

Te quoque, Tempestas, meritam delubra fatemur;
Cum pæna est Corsis obruta classis aquis.

ORITUR AQUILA.

Hæc hominum monumenta patent. Si quæritis astra;
Tunc oritur magni præpes adunca Jovis.

175. *Lux eadem Marti festa.* On the kalends of June, a sacrifice was offered to Mars, outside the Porta Capena, where his temple stood.

176. *Tectæ viæ.* Some copies read *rectæ*, others *dextræ*, but the commentators by whom these emendations are proposed, do not attempt to support them. The text seems unobjectionable as it stands, taking *tectæ* in the sense of *paved;* no uncommon applition of the term; *Hist. de Bell. Alexand.* 'Alexandriæ ædificia tecta sunt rudere, aut pavimentis.' sc. a stone-floor, *Forcel. Auct. de B. Hispan.* 'Omnia loca rudere non tegulis teguntur;' sc. are floored with rubbish instead of tiles. Stephanus, *in Thes. Ling. Lat.* explains *tectorium*, from *tego*, as a mortar composed of lime and sand; *arenatum*, hoc est quod fit ex calce et arena; as opposed to *marmoratum*, which was made of lime and marble dust, of which, with some other ingredients, the hardest cement was formed. The Appian way, that alluded to in the text, called, κατ' ἐξοχὴν, *Regina viarum*, *Liv.* ix. 29, was paved with the hardest flint so firmly, that in several places it is still entire, after an interval of above 2000 years, since it was first constructed by Appius Claudius, the censor, A. U. 441. The stones of which it was formed were of different sizes, but so skilfully joined, that they appeared as but one stone. There were two *strata* underneath; the first *stratum* of rough stones cemented with mortar, and the second with gravel; the whole about three feet thick. Adam's R. Antiq. Boyd's edit. pp. 495–6. From the foregoing it may probably be allowed that *Tectæ viæ* admits of the sense proposed above.

177. *Tempestas.* A temple was built in honour of this deity by L. Scipio, the colleague of C. Aquilius Florus in the consulship, B. C. 261, in gratitude for the escape of his fleet from the effects of a violent storm while laying siege to Sardinia and Corsica; both of which islands he laid

QUART. NON. JUN. HYADES ORIUNTUR.

Postera lux Hyadas, Taurinæ cornua frontis,
Evocat: et multa terra madescit aqua.

PRID. NON. JUN. BELLONÆ ÆDES SACRATA.

Mane ubi bis fuerit, Phœbusque iteraverit ortus:
Factaque erit posito rore bis uda seges;
Hac sacrata die Tusco Bellona duello
Dicitur, et Latio prospera semper adest.
Appius est auctor, Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.
Prospicit a templo summum brevis area Circum.
Est ibi non parvæ parva columna notæ.

waste, and having brought a number of captives to Rome, had the honour of a triumph. *Flor.* ii. 2.

180. *Tunc oritur, &c.* On the evening of the kalends of June, Aquila rises.

181. *Postera lux.* On the IV. Non. Jun. the Hyades rise helically. *Taurinæ cornua frontis.* A synonym for *Hyadas*, as they were situated in the forehead of the Bull.

183. *Mane ubi bis fuerit*, sc. Prid. Id. Jun. a temple was consecrated to Bellona, the sister and wife of Mars, and goddess of war; called also Duellona, as *duellum* for *bellum* infr. 185, near the Circus Maximus, in front of the Porta Carmentalis. It had been vowed by Appius Claudius Cæcus during a war with the Etrurians, *Liv.* x. In this temple the senate gave audience to foreign ambassadors, and others who were not allowed admission into the city; the ninth district in which this temple was situated, not having been considered a part of the metropolis itself.

187. *Pyrrho qui pace negata.* Pyrrhus, king of Epirus afforded assistance to the Tarentini on the occasion of war having been declared against them by the Romans. Upon his arrival in Italy he was joined by the Samnites, Lucani, and Brutii, with whom he overran the greater part of the country. He then offered peace to the Romans on condition of his being allowed to retain the possessions he had acquired by his conquests; they were dissuaded from accepting his proposals by Appius, of whom Valerius Maximus writes; 'Qui fessus jam vivendo, lectica se in Curiam deferri jussit, ut cum Pyrrho deformem pacem fieri prohiberet. Hunc cæcum aliquis nominet, a quo Patria, quod honestum erat, parum per se cernens, coacta est pervidere?'

189. *Summum Circum.* The extreme part of the Circus. *Area.* The court in front of the temple.

190. *Parva columna.* When the Romans considered themselves injured by any nation in such a manner as to require redress, they sent one or more of the Feciales to demand it, allowing thirty-three days for the consideration of their claim. The Fecial order of priesthood was instituted

Hinc solet hasta manu, belli prænuntia, mitti;
  In regem et gentes cum placet arma capi.

HERCULI CUSTODI ÆDES DICATA.

Altera pars Circi custode sub Hercule tuta est:
  Quod deus Euboico carmine munus habet.
Muneris est tempus, qui Nonas Lucifer ante est.
  Si titulos quæris; Sylla probavit opus.

by Numa Pompilius, and borrowed, according to Dionysius, from the Greeks; See *Liv.* i. 24, and xxxvi. 3. To this order was assigned every thing relating to the proclamation of war, and concluding of treaties. Accordingly at the expiration of the period alluded to, if their appeal had been ineffectual, the Feciales went again to the confines of the aggressors, and having thrown a spear dipped in blood across the boundaries, made a declaration of war. *Liv.* i. 32. In later times, when the boundaries of the Roman empire became so widely extended, and their arms were carried beyond the seas, it was found impossible to adhere so strictly to the above custom; its spirit and intention, however, were preserved by the erection of a small pillar, *parva columna*, called also *bellica*, in front of the temple of Bellona, over which the priest threw the spear into a field called Ager Hostilis, to signify the commencement of hostilities. The form of words in which the declaration was made, was called *Clarigatio; a clara voce qua utebatur, Serv. Virg. Æneid,* ix. 52, x. 14, whence also *clarigatum,* i. e. *res raptas clare repetitum.*

193. *Altera pars Circi.* The Circus Flaminius contained also the temple of Hercules Magnus, as appears from a fragment of the old kalendar; HERCULI MAGNO CUSTODI IN CIRCO FLAMINO.

194. *Euboico carmine.* Pursuant to the direction of the Cumæan Sibyl, in compliance with which the temple was built. Neapolis conjectures that there were two temples of Hercules in the Circus Flaminius, one built by the senate, that mentioned above, and the other by Fulvius Nobilior, which was subsequently restored by Philip, the step-father of Augustus; infr. 744. *Munus.* sc. the temple.

195. *Muneris est tempus.* This temple was dedicated Prid. Non. Jun.

196. *Si titulos quæris, &c.* 'If you require the superscription, &c. *Probavit.* This term was peculiar to the office of the Censors, who having the charge of the public buildings, temples, &c. agreed for their erection, and sanctioned them, if deserving, with their approval when completed; *probaverunt* i. e. *recte et ex ordine facta esse pronunciaverunt.* In this sense it must be applied to Sylla in the text. According to Plutarch, he dedicated the tenth part of his immense wealth to Hercules, in whose honour he celebrated sumptuous public festivals—Ἀποθύων δὲ τῆς ὀυσίας ἁπάσης ὁ Σύλλας τῷ Ἡρακλεῖ δεκάτην, ἑστιάσεις, εποιεῖτο τῷ δημω πολυτελεῖς. It was usual for those who had obtained great riches, to devote a

NON. JUN. SANCO FIDIO SEMONI PATRI ÆDES DICATA.

Quærebam Nonas Sanco Fidione referrem,
An tibi, Semo pater; cum mihi Sancus ait;
Cuicunque ex illis dederis; ego munus habebo.
Nomina trina fero: sic voluere Cures.
Hunc igitur veteres donarunt æde Sabini,
Inque Quirinali constituere jugo.

tenth to Hercules, as the possessors were believed to be indebted to him for the whole; whence, *Horat. Sat.* ii. 6, 12, 'Dives amico Hercule.' *Pers.* 2, 12, 'O si sub rastro crepet argenti mihi seria dextro Hercule;' and because that deity was said to have been pleased with a moderate use of his behests.

197. *Quærebam Nonas, &c.* On the Nones, a temple had been dedicated to Sancus, Fidius, or Semo; the poet is at a loss to which of them he should appropriate the day, until informed that the three names belonged to the one deity, Sancus. This was the Sabine name for Hercules; it is written also Sangus, and Sanctus, but more correctly as above. This deity was so called *a sanciendo; Propert.* iv. 10, *sub. fin.* 'Nunc quoniam manibus purgatum sanxerat orbem sic Sancum Tatiæ composuere Cures.' Sabus, from whom the Sabines are said to have derived their name; *Sil. Ital.* viii. 423, '—pars laudes ore ferebant Sabe tuas: qui de patrio cognomine primus Dixisti populos magna ditione Sabinos;' was the son of Sancus *Dionys. Halic. Antiq.* ii. 51. *Fidius* or *Dius Fidius* is applied to Hercules as the son of Jove, *Dijovis filius*; in like manner as the Greeks called Castor Διόσκουρον, *l* having been changed into *d*. Hence arose the oath *Medius Fidius*, i. e. *Me dius Fidius juvet;* as *mehercules, mecastor,* i.e. *me Hercules, me Castor juvet* or *amet.* Some however explain *medius*, by the Greek μὰ Δία, *per Jovem*; others by *medius fidius* understand, *per divi fidem*, or *per diurni temporis*, i. e. *diei fidem. Fidius* is further explained by *fidus* or *fidelis* from the Διὸς Πίστιος, *Dius Fidius*, of the Greeks. *Semo* is a contraction of *Semihomo*, or *semihemo; hemonem* occurring for *hominem*, *Enn.* apud *Priscian.* vi. p. 683. *Putsch.*; as *nemo* from *ne homo* or *hemo*, and was used by the ancients to express a deified mortal, the ἥρως of the Greeks; it was applied to Hercules in reference to his having been enrolled among the gods after he had terminated his earthly career. For *Semo pater*, 198, some copies read *Semipater*, but incorrectly.

201. *Donarunt æde Sabini.* The poet differs in thus attributing the founding of this temple to the Sabines, from the historian Dionysius, who asserts it to have been built by Tarquinius Superbus on the Quirinal hill, ἐπὶ τοῦ Ἐνυαλίου λόφου; but the credit of its consecration was, by a decree of the senate, given to the consul Spurius Postumius, A. U. 298, probably from dislike to Tarquin.

NUBERE INFAUSTUM.

Est mihi, sitque, precor, nostris diuturnior annis,
  Filia: qua felix sospite semper ero.
Hanc ego cum vellem genero dare: tempora tædis
  Apta requirebam, quæque cavenda forent.
Tum mihi post sacras monstratur Junius Idus
  Utilis et nuptis, utilis esse viris.
Primaque pars hujus thalamis aliena reperta est.
  Nam mihi sic conjux sancta Dialis ait:
Donec ab Iliaca placidus purgamina Vesta
  Detulerit flavis in mare Thybris aquis;
Non mihi detonsos crines depectere buxo,
  Non ungues ferro subsecuisse licet:

203. *Est mihi filia*, &c. In different parts of his compositions the poet speaks in affectionate terms of his daughter Perilla; the seventh elegy in the third book of the Tristia is addressed to her, and contains directions for her mental improvement, with encouragement to aim at the immortality which taste and genius only can confer; '—nil non mortale tenemus, Pectoris exceptis ingeniique bonis.' *Trist.* 7. 43, et seq. She was twice married; 'Filia me mea bis prima fecunda juventa, Sed non ex uno conjuge fecit avum.' *Trist.* One of her husbands appears to have been a senator; *Senec. de Constant. Sapient.* xvii. 'In senatu flentem vidimus Fidum Cornelium, Nasonis generum.

206. *Cavenda. Timenda.* Bernens.

207. *Post sacras Idus.* It was considered inauspicious to marry previous to the ides of June, the remaining portion of the month was not liable to this objection. Heinsius proposes to read *post actas idus*, as the text seems to contradict what has been stated *Fast.* i. ɴɴ. 58, 59; where it appears that the days immediately *after* the kalends, nones and ides were reckoned unlucky, so that the day after the ides of June could not be said, *utilis esse nuptis, &c.* Besides from ɴ. 213, infr. it is evident that the day alluded to, xviii. Kal. Jul. is included among the *dies atri*, so that *post sacras idus* must be taken in a more extended sense, as referring to the concluding part of the month, and not to the day succeeding the ides.

209. *Hujus.* sc. *mensis Junii*

210. *Sancta Dialis.* Or *Cincta.* Heins. See *Fast.* iii. ɴ. 395–6.

211. *Donec ab Iliaca, &c.*— 'Stercus ex æde Vestæ, xvii. Kal. Jul. defertur in angiportum medium fere clivi Capitolini: qui locus clauditur porta Stercoraria. Tantæ sanctitatis majores nostri esse judicaverunt.' *Festus:* with whom Varro agrees as to the place in which those cleansings were deposited. The poet, as it appears, differs from both; see also infr. 655. It is evident both from the above and what follows, that up to the xvii. Kal. Jul. it was unlawful to contract marriage.

213. *Detonsos crines depectere.* To dress or trim the hair after it had been cut; Burmann explains

Non tetigisse virum; quamvis Jovis ille sacerdos,
  Quamvis perpetua sit mihi lege datus.
Tu quoque ne propera; melius tua filia nubet,
  Ignea cum pura Vesta nitebit humo.

LUDI TIBERINI.

Tertia post Nonas removere Lycaona Phœbe
  Fertur; et a tergo non habet Ursa metum.
Tunc ego me memini ludos in gramine Campi
  Aspicere, et didici, lubrice Tibri, tuos.
Festa dies illis, qui lina madentia ducunt,
  Quique tegunt parvis æra recurva cibis.

SEXT. ID. JUN. MENTI ÆDES DICATA.

Mens quoque numen habet; Menti delubra videmus
  Vota metu belli, perfide Pœne, tui.
Pœne, rebellâras; et letho Consulis omnes
  Attoniti Mauras pertimuêre manus.

detonsos crines, by *tantum extrema parte detonsos*, i. e. *ne luxurient nimis et ne intricati et densi nimis caput deforment*, *Buxo*. Gr. κτεὶς πύξινος.

215. *Jovis ille sacerdos.* The Flamen Dialis.

216. *Perpetua lege.* See *Fast.* ii. N. 27.

218. *Pura humo.* Supr. N. 211.

219. *Tertia post Nonas.* On the VII. Id. Jun. Arctophylax sets, in the morning. *Fast.* ii. N. 153. *Lycaona*, for *Lycaonida*, Arcas having been the grandson of Lycaon; so Pindar, iv. Nem. 32, Ἀμφιτρύων for Ἀμφιτρυωνίδης, and x. Olymp. 42, Μολίονες for Μολιονίδαι.

220. *Non habet Ursa metum.* In allusion to Arcas having nearly killed Callisto after she had been transformed into a bear; *Fast.* ii. N. 157. She had nothing to fear now, the sign into which her son was changed having set.

221. *Tunc ego me memini, &c.* —Upon the same day the Ludi Tibrales were celebrated in the Campus Martius, in honour of the river Tiber, and also the Piscatorii Ludi, or festival of Fishermen.

224. *Æra recurva.* Γναμπτὰ ἄγκιστρα. *Hom.*

225. *Mens quoque numen habet.* After the miserable overthrow of the Roman army by Hannibal, near the lake Trasimene, where the consul C. Flaminius was slain, B.C. 217, in the second Punic war; whence *Pœne, rebellâras*, infr.; the Sibylline books were consulted, and, by the direction of the Decemvirs, a temple was vowed to Mens by Attilius the prætor, and consecrated by Otacilius Crassus. In the same year the temple was dedicated to Venus Erycina by Q. Fabius Maximus.

228. *Mauras.* sc. *Carthaginenses.*

Spem Metus expulerat: cùm Menti vota Senatus
Suscipit; et melior protinus illa venit.
Aspicit instantes mediis sex lucibus Idus
Illa dies, quâ sunt vota soluta Deæ.

QUINT. ID. JUN. VESTALIA.

Vesta, fave; tibi nunc operata resolvimus ora;
Ad tua si nobis sacra venire licet.
In prece totus eram; cœlestia numina sensi,
Lætaque purpureâ luce refulsit humus.
Non equidem vidi (valeant mendacia vatum)
Te Dea; nec fueras aspicienda viro.
Sed quæ nescieram, quorumque errore tenebar,
Cognita sunt, nullo præcipiente, mihi.
Dena quater memorant habuisse Palilia Romam,
Cùm flammæ custos æde recepta suâ est.
Regis opus placidi, quo non metuentius ullum
Numinis ingenium terra Sabina tulit.
Quæ nunc ære vides, stipula tunc tecta videres:
Et paries lento vimine textus erat.
Hic locus exiguus, qui sustinet atria Vestæ,
Tunc erat intonsi regia magna Numæ.
Forma tamen templi, quæ nunc manet, ante fuisse
Dicitur: et formæ causa probanda subest.
Vesta eadem est, quæ Terra; subest vigil ignis utrique;

230. *Melior illa.* sc. *Mens.* In allusion to the judicious conduct of Q. Fabius Maximus, surnamed Cunctator, who, as prodictator, undertook the war with Hannibal after the battle of Trasimene.

231. *Aspicit instantes, &c.* That day, VII. Id. Jun. beholds the ides approaching with an interval of six days.

232. *Deæ.* sc. *Menti.*

233. *Vesta, fave.* On the V. Id. Jun. was the celebration of the Vestalia. *Operata.* Employed in sacred subjects; this is a sense peculiar to *operor.* *Virg. Georg.* i. 339, 'Sacra refer Cereri, lætus operatus in herbis.'

236. *Purpurea luce.* Flame-coloured light.

237. *Non equidem vidi, &c.* See infr. 277. *Valeant mendacia vatum.* Farewell to the poets' fictions.

241. *Dena quater memorant, &c.* After forty anniversaries of the Palilia, *Fast.* iv. 695, i.e. U.C. 40, the worship of Vesta was introduced by Numa into Rome; whence *Regis opus placidi,* &c.

247. *Qui sustinet atria Vestæ.* The *atrium* was that part of the *regia,* in which the Vestal virgins lived; the poet appears to identify them.

249. *Forma tamen templi, &c.* The temple was round, for the reasons subjoined.

251. *Vesta eadem est, quæ Terra.* See *Fast.* i. N. 478, and iii. N. 45. also infr. vs. 275, and 414,

Significant sedem terra focusque suam.
Terra pilæ similis, nullo fulcimine nixa,
Aëre subjecto tam grave pendet onus.
Ipsa volubilitas libratum sustinet orbem :
Quique premat partes, angulus omnis abest.
Cumque sit in media rerum regione locata,
Et tangat nullum plusve minusve latus ;
Ni convexa foret, parti vicinior esset :
Nec medium terram mundus haberet onus.
Arte Syracosia suspensus in aëre clauso

where the poet appears to confound Vesta, the earth, with Vesta, the principle of fire.

252. *Significant*, &c. The earth being in the centre of the world, and the fire of Vesta in the middle of the temple mutually intimate their respective positions.

254. *Aëre subjecto.* The earth having been entirely encompassed by the *aer*, or atmosphere ; *aer* is derived by some ἀπὸ τοῦ ἄιρειν, quod terram ferat, vel quod ab ipsa feratur ; see N. 261, infr. a med. an etymology which suits the text as supr. Others derive it from ἄημι, *spiro* or ἀεὶ ῥέειν, *semper fluere*.

255. *Ipsa volubilitas*, &c. This, and the five following lines, are not to be found in the oldest and most authentic copies. They are intended to express the earth's being kept in equilibrium by its roundness, *volubilitas ;* there being no angle to make it bear in any direction unequally, *Quique premat partes*, &c.

257. *Rerum.* Of the system.

259. *Ni convexa foret*, &c. The poet is desirous to shew that in order to its being the exact centre of the system, the earth must be round ; otherwise it would not be the *medium onus* of the universe. *Parti* may be used for *parte*, 'in some degree,' as *Plaut. Men.* 3, 2, 14, 'Satur nunc loquitur de me, et de parti mea.'

260. *Mundus.* qu. *movendus*, quia non alius est, quam quod moveri possit ; *Festus ;* the universe ; '— ingens illud corpus cœlo terraque constans, perfectum undique, itaque omnia in se complexus ;' *Forcel.* and *Cic. de Nat. Deor.* ii. 14, 'ut nihil sit, quod non insit in eo ;' sc. mundo.

261. *Arte Syracosia.* Archimedes, one of the most distinguished geometricians of antiquity, was a native of Syracuse, born B. C. 291. He is said to have formed a sphere of exquisite workmanship, by means of which he illustrated the relative positions and movements of the earth, planets, &c. ; upon which Claudian composed the well-known epigram ; 'Jupiter in parvo cum cerneret æthera vitro Risit et ad superos talia dicta dedit,' &c. Hence it would appear to have been formed of glass, but some authorities are opposed to this ; Lactantius, *lib.* ii. *cap.* v. writes as follows ; 'Archimedes Siculus concavo ære similitudinem ac figuram potuit machinari, in quo ita Solem Lunamque composuit ;' &c. Sextus Empiricus states it to have been made of wood, and Cœlius Rhodiginus, of brass ; 'Archimedis ingenium divinum, in mundi opificio Deum, fere ipsum lacessere visum est, quando tam concinne Cœlum conflasse æreum memoratur,' &c. Of what-

Stat globus, immensi parva figura poli.
Et quantum a summis, tantum secessit ab imis
Terra. Quod ut fiat, forma rotunda facit.
Par facies templi: nullus procurrit in illo
Angulus. A pluvio vindicat imbre tholus.
Cur sit virgineis, quæris, dea culta ministris?
Inveniam causas hac quoque parte suas.
Ex Ope Junonem memorant Cereremque creatas
Semine Saturni: tertia Vesta fuit.
Utraque nupserunt; ambæ peperisse feruntur:

ever material it may have been constructed, the concluding part of the line *in aere clauso* has nothing to say to it, although these words are explained by an acute critic as referring to the 'sphere having been enclosed in a *glass-case!*' How this allusion is to be made reconcilable to the sense of the terms, does not so immediately appear. Some of the classical commentators explain *in aere clauso*, by *in ipsa templi concavitate;* others by *ambitu cælestium circulorum · hoc est, quibus Archimedes cælorum motus imitatus est. Ovid. Op. Francof. apud Claud. Marn. Ed.* 1601; while the greater number either pass the difficulty altogether, or account for it unsatisfactorily. The latter of the two senses given above seems not inconsistent with the signification of *aer* as given by Cicero; 'elementum illud, quod *medium spatium complet* inter cœlum, et terram;' whence by *aere clauso* may be understood the air, in which the *terra* or centre of the system according to Archimedes, stood; and which was enclosed between it and the orbits in which the planets were made to move. This sense is further confirmed by the description of the sphere as given by Martianus Capella, *Satyricon &c. lib.* vi. 'Tellus quæ rapidum consistens suscipit orbem Puncti instar medio hæserat ima loco. Hanc tenet et vitreis (inconstant) circumvolitabilis auris Aer complectens imbrificabat aquis;' and again; 'Texerat exterior qui fulget, circulus orbis Ætheris astrifico sidera multa peplo;' upon which Cicero may again be quoted in illustration of the sense as above proposed; 'Aerem *amplectitur* immensus æther qui constat altissimus ignibus,' and again; 'Restat ultimus omnia cingens et coercens cœli complexus qui idem æther vocatur.' Hence *aere clauso* may be explained as the air or atmosphere, in which the earth was supposed to rest, as supr. 254, and which was consequently *enclosed* between the earth and the *cælum* or *æther*, in which the paths of the planets were described.

263. *Et quantum a summis, &c.* Supr. 259.

266. *Tholus.* A cupola; whence the temple was called Ναὸς θολοειδής.

267. *Cur sit virgineis, &c.* The poet gives two reasons for Vesta's having been attended by virgins; one, because she was unmarried herself, the other because she is identified with fire, from which nothing is produced; to which two others may be added from Cicero; 'Vestæ colendæ virgines præsunt, ut advigiletur facilius ad custodiam ignis, et sentiant mulieres in natura feminarum omnem castitatem pati.'

271. *Utraque.* Juno and Ceres.

De tribus impatiens restitit una viri.
Quid mirum, virgo si virgine læta ministra
Admittit castas in sua sacra manus?
Nec tu aliud Vestam, quam vivam intellige flammam.
Nataque de flamma corpora nulla vides.
Esse diu stultus Vestæ simulacra putavi:
Mox didici curvo nulla subesse tholo.
Ignis inexstinctus templo celatur in illo.
Effigiem nullam Vesta, nec ignis, habent.
Stat vi terra sua: vi stando Vesta vocatur.
Causaque par Graii nominis esse potest.
At focus a flammis, et, quod fovet omnia, dictus:
Qui tamen in primis ædibus ante fuit.
Hinc quoque vestibulum dici reor: inde precando
Affamur Vestam, quæ loca prima tenes.
Ante focos olim longis considere scamnis

277. *Esse diu stultus Vestæ, &c.* See *Fast.* i. n. 477, and *Fast.* iii. n. 45. The worship of Vesta, and the Eternal Fire, as has been elsewhere observed, was introduced into Rome by Numa; 'a prince,' as Spence remarks, 'who was too philosophical to admit of any statues at all, either as the objects of devotion, or as helps to it. He thought that method more likely to debase the gods than to assist mankind;' in proof of which may be adduced the following passage from Plutarch; *in Num.* p. 65, *Ed. Steph. Par.* 1624; Διεκώλυσεν ἀνθρωποειδῆ καὶ ζωόμορφον εἰκόνα θεου τοις Ῥωμαίοις νομίζειν, ὀυδ' ἦν παρ᾽ ἀυτοῖς οὔτε γραπτὸν, οὔτε πλαστὸν εἶδος θεου πρότερον. Ἀλλ' ἑκατὸν ἑβδομήκοντα τοῖς πρώτοις ἔτεσι ναοὺς μὲν οἰκοδομούμενοι διέτελουν, καὶ καλιάδας ἱερὰς ἱστῶντες, ἄγαλμα δὲ οὐδὲν ἔμμορφον ποιούμενοι διετέλουν; whence it may be concluded that Vesta, as identified with the eternal fire, was only worshipped under such a semblance.

281. *Vi stando Vesta vocatur.* See *Fast.* i. n. 478, sub. fin.

283. *Focus.* Derived by the poet, qu. *fovicus, a fovendo;* as cherishing the fire, or other things by the fire which it contains. It may also come from φόως; one of the senses of φῶς, according to Donnegan, being, 'a blazing hearth;' as *specus*, from σπέος. Others derive it from φωγω, to roast, or boil.

284. *Primis ædibus.* The *vestibulum,* infr. so called, according to the poet, from its having been consecrated to Vesta, 286, infr. from which it may be derived, as *thuribulum* from *thus; thuris.* Here also the fire was kept burning.

285. *Inde precando, &c.* Thence in supplication we address Vesta, 'O thou who dwellest in the porch.' This was doubtless the commencement of a form of prayer used at the sacred rites of that deity. Various emendations are proposed for *Affamur Vestam,* 286, which appears much less objectionable however than any of the suggested corrections.

287. *Longis considere scamnis.* The Romans originally sat at

Mos erat, et mensæ credere adesse deos.
Nunc quoque, cum fiunt antiquæ sacra Vacunæ,
Ante Vacunales stantque sedentque focos.
Venit in hos annos aliquid de more vetusto:
Fert missos Vestæ pura patella cibos.
Ecce coronatis panis dependet asellis;
Et velant scabras florida serta molas.
Sola prius furnis torrebant farra coloni;
Et Fornacali sunt sua sacra deæ.
Suppositum cineri panem focus ipse parabat;
Strataque erat tepido tegula quassa solo.
Inde focum servat pistor, dominamque focorum,
Et quæ pumiceas versat asella molas.
Quam tu, Diva memor, de pane monilibus ornas:
Cessat opus: vacuæ conticuere molæ.

their meals, and also the Greeks; *Hom. Odyss.* i. iii. &c. *Tac. Mor. Ger.* 22, so Isidorus, *in Varr. vit. Pop. Roman.* 'Majores nostri sedentes epulabantur; quem morem habuerunt a Laconibus et Cretensibus.' The custom of reclining on couches was introduced from the east, and at first was only adopted by men, but was subsequently allowed to women. *Scamnum*, literally a stool, or small flight of steps, is to be understood in the text as a bench or form.

289. *Vacunæ.* The goddess of leisure and indolence; she is identified by some with Diana, or Ceres, by others with Venus. After the harvest had been gathered in, she was worshipped by the husbandmen, chiefly among the Sabines, in sign of their repose through the ensuing winter. She had a temple and an annual festival at Rome.

291. *De more vetusto.* This is to be taken in reference to what follows; the ancient custom of making an offering at all sacrifices to Vesta having been adhered to at the Ludi Pistorii; whence *Inde focum servat pistor*, &c. 299, infr.

293. *Ecce coronatis panis, &c.* In allusion to the custom of ornamenting with garlands of flowers such animals as were required to take part in the festival of any deity; see *Fast.* i. 599.

295. *Sola prius furnis torrebant, &c.* See *Fast.* ii. N. 407.

297. *Suppositum cineri panem, &c.* Formerly, the poet says, they only used the *furni*, or ovens, for drying the grain, while the bread was baked between pieces of broken tiles, *tegulæ quassæ*, over and under which were strewed hot embers from the hearth; whence *Inde focum servat*, &c. There were no bakers at Rome before A. U. 580; the Romans, chiefly the women, made their own bread.

299. *Dominamque focorum.*—Vesta.

300. *Pumiceas.* Rough as pumice-stone; *scabras*, supr. 294.

301. *De pane monilibus ornas.*

ARA JOVI PISTORI POSITA.

Nomine, quam pretio, celebratior arce Tonantis,
  Dicam, Pistoris quid velit ara Jovis.
Cincta premebantur trucibus Capitolia Gallis:
  Fecerat obsidio jam diuturna famem.
Jupiter, ad solium Superis regale vocatis,
  Incipe, ait Marti. Protinus ille refert:
Scilicet ignotum est, quæ sit fortuna meorum,
  Et dolor hic animi voce querentis eget?
Si tamen, ut referam breviter mala juncta pudori,
  Exigis; Alpino Roma sub hoste jacet.
Hæc est, cui fuerat promissa potentia rerum,

In allusion to a species of loaf in the form of a ring, which used to be put over the head of the ass, and worn like a collar round the neck. Flavius Vopiscus describes a nearly similar kind of loaf, when referring to the distribution of bread to the people by the emperor Aurelian; 'Non prætermittendum videtur coronas eum fecisse de panibus qui nunc siliginei (made of *siligo*, or fine wheat) vocantur, et singulis quibusque donasse, ita ut siligineum suum quotidie toto ævo suo, et unusquisque reciperet, et posteris suis dimitteret.'

303. *Nomine quam pretio celebratior, &c.* More distinguished in name than in fact. The poet proceeds to account for the erection of the altar to Jupiter Pistor. Niebuhr, Rom. Hist. vol. ii. 546. 'The famine (during the siege of the Capitol by the Gauls) had reached such a height, that the besieged had begun to eat the leather of their shields and the soles of their shoes, when the Gauls gave ear to an offer of a sum of money as the price of their evacuating the city. So long as they hoped by perseverance to gain possession of all the treasures in the Capitol, as well as of captives of rank, who would have been ransomed by such of their relations as had made their escape, or by their friends in other cities, they had scorned every proposal calling on them to be satisfied with a part. But their host was melting away: they received intelligence that the Venetians, taking advantage of the absence of their fighting men, had invaded their territory: and if Brennus had sent a portion of his troops back to the Po, the forces collected at Veii might easily have relieved the city. As the Moors in the Spanish ballad, when the knight, after a seven years' siege, threw the only loaf in his castle at them, abandoned their undertaking and decamped, so the Roman lays fabled that Jupiter in a vision prompted the distressed garrison to bake their whole stock of flour into bread, and to pelt the loaves like stones at the besiegers, that they obeyed his behest, and that the Gauls were thus led to believe that their enemies were rolling in abundance. It was agreed that they should receive a thousand pounds of gold to quit Rome and its territory.'

313. *Cui fuerat promissa poten-*

Jupiter? hanc terris impositurus eras?
Jamque Suburbanos, Hetruscaque contudit arma.
Spes erat in cursu: nunc Lare pulsa suo est.
Vidimus ornatos, ærata per atria, picta
Veste, triumphales occubuisse senes.
Vidimus Iliacæ transferri pignora Vestæ

tia. Virg. Æneid, i. 278. 'His ego nec metas rerum nec tempora pono; Imperium sine fine dedi.'

315. *Suburbanos.* The Romans had already conquered the Sabines, Ceninenses, Fidenates, Volsci, &c. *Hetruscaque arma.* Falisci and Veii.

316. *Spes erat in cursu.* The hope of extending the limits of the empire was in progress towards fulfilment. *Nunc Lare pulsa suo est.* Because the citizens were driven from their abodes to take refuge in the Capitol.

317. *Ærata per atria.* The halls, whose doors were covered or adorned with brass; so *Horat. Od.* ii. 16, 21, 'æratæ naves;' *Virg. Æneid*, viii. 675, 'ærata classis:' vessels whose prows were protected and decorated with brass. *Forcel.* See *Æneid*, i. 448, and Heyne's note, in loc. *Reserata atria.* Al. *Picta veste.* Πορφυρᾶν αστερων χρυσων ενυφασμενον. *Appian. Triumphales occubuisse senes.* Called by Plutarch, *in Camill.* θριαμβικοὺς ἄνδρας, in allusion to *picta veste* supr. the triumphal robe of purple and gold tissue. It is not certain whether the massacre of the senate by the Gauls took place in the Forum or in the Comitium; according to Plutarch, in the former. Niebuhr describes it as follows, ii. 541. 'When the Gauls had broke into the city through the Colline gate, they found it all desolate and deathlike: they were seized with that awe which comes upon a stranger on passing in summer through a town in a high northern latitude at midnight, when all is clear as day, yet no mark of life to be seen in the streets. Every house was closed: they marched onward till they came to the Forum. Here they saw the armed men above in the citadel; and in the Comitium the aged chiefs of the senate, looking like beings of another world. In doubt whether the gods were not come down to save Rome or to avenge it, a Gaul went up to one of the priests, M. Papirius, and stroked his white beard: the old man indignantly struck him on the head with his ivory sceptre; the barbarian cut him down, and all were massacred.

319. *Vidimus Iliacæ, &c.* Plutarch, *ibid.* Τὸ δὲ πῦρ τῆς Ἑστίας ἁι παρθένοι μετὰ τῶν ἱερῶν ἁρπασάμενοι ἔφυγον. *Liv.* 'Placuit Flaminem sacerdotesque Vestales sacra publica a cæde, ab incendiis procul auferre.' *Transferri.* To Cære, in Etruria, where those who fled with the Roman gods and the sacred fire of Vesta were hospitably received. In requital, the senate, at the suggestion of Camillus, decreed that a league should be formed with the inhabitants of the town, and the freedom of the city granted them; a privilege which they subsequently forfeited by a revolt. Hence, when the censors deprived a citizen of the right to vote, his name was said to be entered in the register of the Cærites; so *Horat. Epist.* i. 6, 62, 'Quid deceat, quid non, obliti Cærite cera Digni.'

Sede. Putant aliquos scilicet esse deos?
At si respicerent, qua vos habitatis in arce,
Totque domos vestras obsidione premi;
Nil opis in curâ scirent superesse deorum,
Et data sollicitâ thura perire manu.
Atque utinam pugnæ pateat locus! arma capessant:
Et, si non poterunt exsuperare, cadant.
Nunc inopes victûs, ignavaque fata timentes
Monte suo clausos barbara turba premit.
Tum Venus, et lituo pulcher trabeaque Quirinus,
Vestaque pro Latio multa locuta suo.
Publica, respondit, cura est pro mœnibus istis,
Jupiter: et pœnas Gallia victa dabit.
Tu modo, quæ desunt fruges, superesse putentur,
Effice; nec sedes desere, Vesta, tuas.
Quodcunque est Cereris solidæ, cava machina frangat;
Mollitamque manu duret in igne focus.
Jusserat, et fratris virgo Saturnia jussis
Annuit; et mediæ tempora noctis erant.
Jam ducibus somnum dederat labor. Increpat illos
Jupiter, et sacro, quid velit, ore docet:
Surgite, et in medios de summis arcibus hostes
Mittite, quam minime perdere vultis, opem.
Somnus abit, quæruntque novis ambagibus acti,
Perdere quam nolint, et jubeantur, opem.
Ecce Ceres visa est. Jaciunt Cerealia dona.

320. *Putant aliquos scilicet esse Deos?* The note of interrogation is correctly subjoined to this sentence which, with the following, amounts to this; Do they, sc. the Gauls, imagine that there are any gods?—if so, looking to the straits to which you, the deities, and your worshippers are reduced, they must have little confidence in the providence which has failed to protect its votaries.

329. *Lituo.* The crooked staff with which the augurs marked out the quarters of the heavens; from Gr. λιτὸς, thin, slender.

334. *Sedes tuas. Latium tuum.* Ambros. and Læt.

335. *Cereris solidæ.* Corn not yet ground. *Cava machina.* The mill; so called because the lower stone was slightly hollowed; whence its name *catillus*, dimin. of *catinus*, a dish or platter. 'Inferius molæ saxum appellatur *catillus*, quia contrita grana ad modum catini ora cavata et exstante continet.' *Forcel.*

336. *Mollitamque.* Kneaded.

337. *Virgo Saturnia.* Vesta.

342. *Quam minimè perdere vultis.* Such equivoques were not unusual with Jupiter; see *Fast.* iii. 335, et seq.

345. *Ceres visa est.* The loaves which had been baked.

Jacta super galeas scutaque longa sonant.
Posse fame vinci spes excidit. Hoste repulso,
Candida Pistori ponitur ara Jovi.

VESTALIA.

Forte revertebar festis Vestalibus illâc,
Qua nova Romano nunc Via juncta Foro est.
Huc pede matronam vidi descendere nudo;
Obstupui, tacitus sustinuique gradum.
Sensit anus vicina loci; jussumque sedere
Alloquitur, quatiens, voce tremente, caput.
Hoc, ubi nunc fora sunt, udæ tenuere paludes:
Amne redundatis fossa madebat aquis.
Curtius ille lacus, siccas qui sustinet aras,
Nunc solida est tellus, sed lacus ante fuit.
Qua Velabra solent in Circum ducere pompas;

346. *Scutaque longa.* So Diodorus; *Θυρεοῖς χρῶνται ἀνδρομήκεσι, πεποικιλμένοις ἰδιοτρόπως*; and Livy; 'Scuta longa, ceterum ad amplitudinem corporum parum lata; et ea ipsa plana, male tegebant Gallos.'

348. *Pistori.* From *pinso* or *piso*, to bruise or grind.

344. *Forte revertebar festis Vestalibus, &c.* The poet proceeds to mention a circumstance that befel him on the Vestalia, by which probably it was called to mind.

350. *Qua Nova Romano nunc, &c.* The Via Nova led from Velabrum to Rome; it was joined to the former and the Via Sacra; in its vicinity stood the statue of Vertumnus, infr. 363, and the temple of Vesta.

355. *Hoc, ubi nunc fora sunt, &c.* The old woman explains the cause of the poet's surprise. *Fora.* The *Romanum,* and *Boarium,* whose site had been a mere marsh owing to the overflowings of the Tiber.

357. *Curtius ille lacus.* Called also *Curtilacus.* Historians are not agreed as to the origin of this appellation. By some it is supposed to have been the scene of the self-devotion of Marcus Curtius; whose name it retained in memorial of his disinterested heroism. Others recount that during a battle with the Romans under Romulus, a Sabine soldier, by name Curtius, plunged into this marsh in order to approach the enemy more closely; which he was unable to effect by the sinking of his horse, which he abandoned, and secured his retreat to his own army; whence the name of the marsh, Curtius. Livy adopts the former of these opinions. *Siccas qui sustinet aras.* The *Curtius lacus,* having been drained, became the site of an altar; whence P. Victor; 'Ara Saturni in lacu Curtii;' or if *aras* is to be taken literally, it may allude to those of Augustus, and the Lares, as some conjecture from Suetonius.

359. *Qua Velabra solent, &c.* Triumphal processions passed through the Velabra into the Circus. It is used in the plural, because there was a greater and

Nil præter salices cassaque canna fuit.
Sæpe suburbanas rediens conviva per undas
Cantat, et ad nautas ebria verba jacit.
Nondum conveniens diversis iste figuris
Nomen ab averso ceperat amne deus.
Hic quoque lucus erat, juncis et arundine densus,
Et pede velato non adeunda palus.
Stagna recesserunt, et aquas sua ripa coërcet:
Siccaque nunc tellus; mos tamen inde manet.
Reddiderat causam. Valeas, anus optima, dixi:
Quod superest ævi, molle sit omne, tui:

PALLADIUM EX IGNE RAPTUM.

Cætera jam pridem didici puerilibus annis,

less Velabrum, lying between the Palatine and Capitoline hills. They were so called *a vehendo*, because formerly they were traversed in boats, and the freight was named *velatura*. So Varro, 'Palus fuit in minori Velabro, unde quod ibi vehebantur lintribus, Velabrum ut illud majus.' *Propert.* 'Qua Velabra suo stagnabant flumine quaque Nauta per urbanas velificabat aquas.' The term is derived by some *a velis*, because oil, fruit, and other marketable commodities were sold there under awnings of sail-cloth, or in tents; but the former is the preferable etymology.

362. *Ad nautas ebria verba jacit.* '—absentem ut cantat amicam Multa prolutus vappa nauta, atque viator Certatim.' *Horat. Sat.* i. 5, 15.

363. *Conveniens diversis iste figuris.* It was after the draining of the marsh alluded to, that the statue of Vertumnus was erected, so called, according to the poet *ab averso amne*, from having checked the inundations of the Tiber; so Propertius, *Eleg.* iv. 2. 7, 'Hac quondam Tiberinus iter faciebat, et aiunt Remorum auditos per vada pulsa sonos. At postquam ille suis tantum concessit alumnis Vertumnus verso dicor ab amne deus.' By *diversis figuris*, the poet alludes to the variety of forms assumed by Vertumnus, while wooing the nymph Pomona; *Metam.* xiv. 637, et seq. where this deity is described as the god of trees and fruits which ripen in autumn; whence his name may be derived; quod *anni vertentis* poma perciperet.' *Forcel.* According to some, he was the god of merchandise; so called *a vertendo*, taken in its sense of trafficking, as *Pers. Sat.* 5, 137, 'Verte aliquid, jura.' Others make him the deity who presided over the thoughts, and so represented him as fickle and multiform as the subjects of his influence; whence *Horat. Sat.* ii. 7, 14, 'Vertumnis, quotquot sunt, natus iniquis.'

366. *Pede velato.* With covered foot.

368. *Mos tamen inde manet.* In memorial of its having been formerly a marsh.

371. *Cætera jam pridem didici, &c.* The poet now proceeds to give an account of the Palladium

Non tamen idcirco prætereunda mihi.
Mœnia Dardanides nuper nova fecerat Ilus;
Ilus adhuc Asiæ dives habebat opes.
Creditur armiferæ signum cœleste Minervæ
Urbis in Iliacæ desiluisse juga.
Cura videre fuit: vidi templumque locumque.
Hoc superest illi: Pallada Roma tenet.
Consulitur Smintheus: lucoque obscurus opaco

which, unlike the subjects he had previously discussed, he had been familiar with from his early years but not so as to diminish his sense of its importance; *Non tamen idcirco prætereunda, &c.*

373. *Dardanides Ilus.* Ilus, the great grandson of Dardanus. *Mœnia nova.* Ilium.

375. *Signum cœleste.* Gr. Τὸ ἄγαλμα Παλλάδος; the Palladium, called also Διοπετές, because it was said to have fallen from heaven near the tent of Ilus, while engaged in building the citadel of Troy. According to others it fell at Pessinus in Phrygia, and another, made to imitate it, was placed in the temple of Minerva which the priests induced the people to believe was the real Palladium; probably for the same reason which led Numa to secure the safety of the sacred shield; *Fast.* iii. 379. Various accounts are given of the image itself, and the manner in which it was obtained; infr. 387. By some it is described as a wooden statue of the goddess, about three cubits high, holding in her right hand a pike, and in her left a spindle and distaff: by others, as formed of the bones of Pelops, and by Apollodorus, as a species of automaton. An ancient oracle declared that Troy could not be taken while the Palladium remained within the walls; whence *fatale Palladium; Virg. Æneid,* ii. 166, in consequence of which it was preserved with the utmost care. The Greeks sent Ulysses and Diomede to carry it away by night, which they accomplished, it is said, by means of Helenus. The Romans, who boasted of their Trojan descent, were unwilling to allow that the Greeks obtained possession of the Palladium, and maintained that it was not the true one which was withdrawn from the temple of Minerva; a difficulty, of which the poet hints at another solution infr. 388. *Dymock's Biblioth. Class.*

377. *Cura videre fuit.* Ovid was sent, while very young, to Athens, where he studied for a considerable time. He subsequently, in company with L. Æmilius Macer, a cotemporary poet, whose premature death he bitterly laments, travelled over the greater part of Greece and Asia Minor, and doubtless examined with attention the interesting memorials which they every where presented of former times. *Vidi templumque locumque.* The original temple was destroyed before Ovid was born, by the consul C. Flavius Fimbria, who served with such success in Asia, and displayed considerable courage in his encounters with the armies of Pontus, having nearly made a prisoner of their sovereign Mithridates. It was probably rebuilt, for Strabo speaks of a Palladium which occupied a similar position to the old one, in his own time.

379. *Smintheus.* Apollo; so called from Gr. σμίνθος, or σμίνθιξ,

Hos non mentito reddidit ore sonos:
Ætheriam servate deam; servabitis Urbem:
Imperium secum transferet illa loci.
Servat, et inclusam summa tenet Ilus in arce:
Curaque ad heredem Laomedonta venit.
Sub Priamo servata parum. Sic ipsa volebat,
Ex quo judicio forma revicta suo est.
Seu genus Adrasti, seu furtis aptus Ulixes,
Seu pius Æneas, eripuisse datur.
Auctor in incerto: res est Romana; tuetur
Vesta, quod assiduo lumine cuncta videt.
Heu quantum timuere Patres, quo tempore Vesta
Arsit, et est adytis obruta pæne suis!
Flagrabant sancti sceleratis ignibus ignes;
Mistaque erat flammæ flamma profana piæ.
Attonitæ flebant, demisso crine, ministræ:
Abstulerat vires corporis ipse timor.
Provolat in medium, et magna, Succurrite, voce,
Non est auxilium flere, Metellus ait.
Pignora virgineis fatalia tollite palmis:
Non ea sunt voto, sed rapienda manu.
Me miserum! dubitatis? ait. Dubitare videbat,
Et pavidas posito procubuisse genu.
Haurit aquas: tollensque manus, Ignoscite, dixit,

which, in the Phrygian dialect, signifies a mouse. It is said that Scamander, the son of Corybas and Demodice, having left Crete with a number of followers, consulted the oracle of Apollo where they might establish a colony, and was directed in reply, to settle wherever they found a quantity of mice. When they arrived in Phrygia, the strings of their bows and straps of their corslets were gnawed asunder by mice, whereupon Scamander planted his colony in that country, at the foot of Mount Ida, and erected a temple to Apollo Smintheus. One of the Scholiasts on Homer accounts for the name, from Apollo's having cleared the gardens and orchard of his priest Chryses, of the rats by which they were infested and laid waste.

386. *Ex quo.* sc. *tempore. Suo.* In allusion to Paris having been the son of Priam; some copies read *sua;* others *tua*, and in the preceding line *volebas.*

387. *Genus Adrasti.* Diomede, the grandson of Adrastus.

388. *Datur.* i. e. *narratur.*

389. *Auctor.* sc. *rapiendi.*

391. *Heu quantum timuere Patres, &c.* In allusion to the destruction of the temple of Vesta by fire, which occurred A.U. 512, in the consulship of Q. Lucatius and A. Manlius, when L. Cæcilius Metellus was Pontifex Maximus.

399. *Pignora fatalia.* The Palladium.

403. *Haurit aquas.* For purification.

Sacra: vir intrabo non adeunda viro.
Si scelus est; in me commissi pœna redundet.
Sit capitis damno Roma soluta mei.
Dixit, et irrupit; factum dea rapta probavit,
Pontificisque sui munere tuta fuit.
Nunc bene lucetis sacræ sub Cæsare flammæ:
Ignis in Iliacis nunc erit, estque, focis.
Nullaque dicetur vittas temerasse sacerdos
Hoc Duce: nec viva defodietur humo.
Sic incesta perit: quia quam violavit, in illam
Conditur: et Tellus Vestaque numen idem est.

VICTI CALLAICI.

Tum sibi Callaïco Brutus cognomen in hoste
Fecit, et Hispanam sanguine tinxit humum.

CRASSI CÆDES.

Scilicet interdum miscentur tristia lætis;
Ne populum toto pectore festa juvent.
Crassus ad Euphraten aquilas, natumque, suosque
Perdidit, et leto est ultimus ipse datus.

406. *Sit capitis damno, &c.* Let Rome be absolved at the expense of my life.

407. *Dixit, et irrupit, &c.* Metellus rescued the Palladium, at considerable personal risk, with the loss of his sight, and consequently of his priesthood, as the law ordained SACERDOS INTEGER SIT, in return for which a statue was erected to him in the Capitol, and he was allowed the peculiar privilege of being conveyed to the senate in a chariot.

409. *Nunc bene lucetis.* Because Augustus, as Pontifex Maximus, had enhanced the character and rights of the Vestals. *Sueton* i. c. 21.

412. *Viva defodietur humo.* In allusion to the punishment of a Vestal virgin for the violation of her vows.

415. *Tum sibi Callaïco, &c.* On the day of the Vestalia, A.U. 618, D. Junius Brutus overcame sixty thousand of the Callæci, a people who inhabited the north of Hither Spain, so called from Calle, now Oporto, an ancient city near the mouth of the river Durius, or Douro. Hence he obtained the surname Callaicus. They are called by some Gallæci, but incorrectly, as appears from the origin of their name.

417. *Scilicet interdum, &c.* Because on the same day Crassus was defeated by the Parthians, and he and his son were both slain.

420. *Leto est ultimus.* Crassus engaged with Surena, the general of the forces of Orodes, the Parthian king, in a large plain on the banks of the Euphrates; after his

Parthe, quid exsultas? dixit dea; signa remittes:
Quique necem Crassi vindicet, ultor erit.

QUART. ID. JUN. ORITUR DELPHIN.

At simul auritis violæ demuntur asellis,
Et Cereris fruges aspera saxa terunt;
Navita puppe sedens, Delphina videbimus, inquit,
Humida cum pulso nox erit orta die.

TERT. ID. JUN. MATRALIA.

Jam, Phryx, a nupta quereris, Tithone, relinqui;
Et vigil Eois Lucifer exit aquis.
Ite, bonæ matres, vestrum Matralia festum,
Flavaque Thebanæ reddite liba deæ.
Pontibus et Magno juncta est celeberrima Circo
Area, quæ posito de bove nomen habet.
Hac ibi luce ferunt Matutæ sacra parenti
Sceptriferas Servî templa dedisse manus.

defeat, he was induced to trust himself into the power of the enemy, on pretence of proposing terms of accommodation, and was immediatly put to death. His head was cut off, and sent to Orodes, who poured melted lead into his mouth, in mockery of his reputed thirst for gold. His son, Publius Crassus, was slain at the beginning of the encounter; whence *leto ultimus ipse, &c.*

421. *Signa remittes.* See *Fast.* v. 524.

423. *At simul auritis demuntur, &c.* On the IV. Id. Jun. the day after the Vestalia; in sign of whose termination their garlands were taken off, and the asses set to work in the mill again; the Dolphin rises in the evening.

427. *Phryx.* Because he was the son of Laomedon. On the III. Id. Jun. the festival of matrons, Matralia, was celebrated, in honour of the goddess Matuta, infr. 433.

430. *Flavaque liba.* See infr. 485. *Thebanæ Deæ.* Ino; who was supposed to be the same as Matuta.

431. *Pontibus et Magno, &c.* The poet describes the site of Matuta's temple in the Forum Boarium, which was close to the Palatine bridge, and the Circus Maximus. She had another at Satricum, a town of the Volscians. *Liv.* v. 19, 23.

433. *Hac ibi luce ferunt, &c.* On the III. Id. Jun. this temple was dedicated by Servius Tullius; it was subsequently rebuilt, after the taking of Veii, by M. Furius Camillus. *Matutæ.* The Latin name of Ino, who was called by the Greeks Leucothea; infr. 499. Both of the preceding appellations are applied by some writers to Aurora; whence *Horat. Sat.* ii. 6, 45. 'Matutina parum cautos jam frigora mordent,' and *Lucret.* v. 655, 'Tempore item certo roseam Matuta per oras Ætheris

Quæ dea sit, quare famulas a limine templi
  Arceat, arcet enim, libaque tosta petat;
Bacche, racemiferos hedera redimite capillos,
  Si domus illa tua est, dirige navis iter.
Arserat obsequio Semele Jovis. Accipit Ino
  Te, puer, et summa sedula nutrit ope.
Intumuit Juno, rapta quod pellice natum
  Educet. At sanguis ille sororis erat.
Hinc agitur Furiis Athamas, et imagine falsa:
  Tuque cadis patria, parve Learche, manu.
Mœsta Learcheas mater tumulaverat umbras;
  Et dederat miseris omnia justa rogis.
Hæc quoque, funestos ut erat laniata capillos,
  Prosilit, et cunis te, Melicerta, rapit.
Est spatio contracta brevi, freta bina repellit,
  Unaque pulsatur terra duabus aquis.
Huc venit insanis natum complexa lacertis;
  Et secum e celso mittit in alta jugo.
Excipit illæsos Panope, centumque sorores,
  Et placido lapsu per sua regna ferunt.

auroram defert et lumina pandit;' where *Matutæ* has the force of *Leucothea*, Gr. *λευκὴ θεὰ*, *alba dea*, the dawn. There was another Matuta, a deity who presided over ripened grain, *frumentis maturescentibus*, as Flora over the blossom, Lacturcia over the green ears, *fr. lactescentibus*, and Runcina over the uprooted stubble, *fr. runcatis*.

435. *Famulas arceat.* See infr. 505.

437. *Bacche.* The poet applies to Bacchus for the required information and guidance, *Si domus illa tua est.* Because he was the son of Semele, Ino's sister. *Dirige navis iter*. *Fast.* i. 4. Some copies read *vatis opus*.

439. *Arserat obsequio Semele Jovis.* See *Fast.* iii. N. 403. *Accipit Ino.* See *Fast.* ii. N. 510. According to Apollonius, the nymph Matris, daughter of Aristæus, was the nurse of Bacchus, others say Dirce. The poet agrees in the account which is given in the text with that in the Hymns of Orpheus.

443. *Imagine falsa.* Athamas having been struck with madness by Juno, slew his son Learchus, supposing him to be a lion's whelp.

449. *Est spatio contracta brevi, &c.* The poet describes the Isthmus Achaicus, whence Ino plunged into the sea: it was very narrow, and extended only six thousand paces between the Ægean and Ionian seas.

451. *Insanis.* Because her act was that of a madwoman.

452. *Celso jugo.* The rock Moluris.

453. *Panope, centumque sorores.* Panope was the daughter of Nereus and Doris, by whom, with her hundred sister-Nereids, Ino and Melicerta, were conveyed safely over the sea.

Nondum Leucothee, nondum puer ille Palæmon
  Vorticibus densi Thybridis ora tenent.
Lucus erat; dubium, Semelæ, Stimulæne vocetur;
  Mænadas Ausonias incoluisse ferunt;
Quærit ab his Ino, quæ gens foret. Arcadas esse
  Audit, et Evandrum sceptra tenere loci.
Dissimulata Deam Latias Saturnia Bacchas
  Instimulat fictis insidiosa sonis:
O nimium faciles, O toto pectore captæ,
  Non venit hæc nostris hospes amica choris.
Fraude petit, sacrique parat cognoscere ritum.
  Quo possit pœnas pendere, pignus habet.
Vix bene desierat; complent ululatibus auras
  Thyades effusis per sua colla comis:
Injiciuntque manus, puerumque revellere pugnant.
  Quos ignorat adhuc, invocat illa deos:
Dîque, virique loci, miseræ succurrite matri,
  Clamor Aventini saxa propinqua ferit.
Appulerat ripæ vaccas Œtæus Iberas.
  Audit; et ad vocem concitus urget iter.
Herculis adventu, quæ vim modo ferre parabant,
  Turpia femineæ terga dedere fugæ.
Quid petis hinc, cognorat enim, matertera Bacchi?

455. *Nondum Leucothee, &c.* Before Ino and Melicerta had been acknowledged as deities; called by the Greeks Leucothee and Palæmon; their Latin appellations having been Matuta and Portunus.

457. *Lucus erat, &c.* Their wanderings closed at Latium, where they were kindly received by Nicostrata, the mother of Evander, and subsequently became the objects of Arcadian worship. *Semelæ Stimulæne.* The poet doubts whether this grove was sacred to the mother of Bacchus, or the goddess Stimula, in reference to whom the Scholiast upon Juvenal, *Sat.* 2, 3, writes; 'Bacchanalia Romæ condemnata fuisse, cum probatum esset Senatui, honestissimas feminas ad Stimulæ deæ lucum fœde adulterari.'

458. *Mænadas Ausonias.* The Latin bacchanals.

461. *Dissimulata Deam.* Having disguised her divinity.

466. *Pignus habet.* Alluding to Melicerta.

470. *Quos ignorat adhuc.* As Ino was a stranger in Latium.

472. *Aventini.* See *Fast.* i. N. 501. and 472, infr.

473. *Appulerat ripæ, &c.* Hercules, (called Œtæus, proleptically; Œta, a mountain in Thessaly, having been the place where, by his own directions, his body was burned after his decease) had just arrived in Italy with the herds which he had taken from Geryon; see *Fast.* i. N. 493; in time to afford Ino the assistance she required.

477. *Matertera Bacchi.* Ino was said to have been the sister of Semele.

An numen, quod me, te quoque vexat, ait?
Illa docet partim; partim præsentia nati
Continet: et furiis in scelus isse pudet.
Rumor, ut est velox, agitatis pervolat alis:
Estque frequens, Ino, nomen in ore tuum.
Hospita Carmentis fidos intrasse penates
Diceris, et longam deposuisse famem.
Liba sua properata manu Tegeæa sacerdos
Traditur in subito cocta dedisse foco.
Nunc quoque liba juvant festis Matralibus illam;
Rustica sedulitas gratior arte fuit.
Nunc, ait, O vates, venientia fata resigna,
Qua licet; hospitiis hoc, precor, adde meis.
Parva mora est; cœlum vates ac numina sensit,
Fitque sui toto pectore plena dei.
Vix illam subito posses cognoscere; tanto
Sanctior, et tanto, quam modo, major erat.
Læta canam: gaude defuncta laboribus, Ino,
Dixit, et huic populo dextera semper ades.
Numen eris pelagi: natum quoque pontus habebit.
In vestris aliud sumite nomen aquis.
Leucothee Graiis, Matuta vocabere nostris.
In portus nato jus erit omne tuo.
Quem nos Portunum, sua lingua Palæmona dicet.
Ite, precor, nostris æquus uterque locis.
Annuerant: promissa fides: posuere labores.
Nomina mutarunt: hic deus, illa dea est.
Cur vetet ancillas accedere, quæritis? odit.

478. *An numen quod me, &c.* In allusion to the enmity of Juno against Hercules.

479. *Partim præsentia nati.* She was ashamed to avow before her son, that she had made an attempt at their mutual destruction by plunging with him into the sea.

481. *Rumor ut est velox.* Ino and her child having been saved by the interference of Hercules, her name spread quickly through Latium; her reception by Evander's mother, and the prophecy by the latter of their future greatness, 497 infra, are detailed in the text.

483. *Carmentis.* See *Fast.* i. N. 412.

485. *Tegeæa sacerdos.* Carmenta, so called from Tegea, a town of Arcadia.

487. *Nunc quoque liba, &c.* Supr. 430.

491. *Cœlum et numina.* Hendiadys, for *cœlestia numina.*

500. *In portus nato jus erit, &c.* See N. 455 supr.

501. *Sua lingua.* His native tongue, the Greek.

505. *Cur vetet ancillas accedere.* Supr. 435. One, however, used to be admitted into the temple of Matuta, but she was always so treated as to be made understand

Principiumque odii, si sinat ipsa, canam.
Una ministrarum solita est, Cadmeï, tuarum
Sæpe sub amplexus conjugis ire tui.
Improbus hanc Athamas furtim dilexit: ab illa
Comperit agricolis semina tosta dari.
Ipsa quidem fecisse negat, sed fama recepit.
Hoc est, cur odio sit tibi serva manus.
Non tamen hanc pro stirpe sua pia mater adoret,
Ipsa parum felix visa fuisse parens.
Alterius prolem melius mandabitis illi;
Utilior Baccho quam fuit ipsa suis.

RUTILII ET DIDII CÆDES.

Hanc tibi, Quo properas? memorant dixisse, Rutili;
Luce mea Marso Consul ab hoste cades.

that it was not owing to any inclination of the goddess in her favour.

507. *Cadmeï.* Ino, daughter of Cadmus.

510. *Comperit agricolis.* See *Fast.* ii. N. 510.

513. *Non tamen pro stirpe sua,* &c. According to the poet, mothers were not to address prayers to the goddess Matuta for the safety of their children; Ino having been so unfortunate as to have lost one, Learchus, and suffered much with the other; whence *Ipsa parum felix,* &c. But mothers might pray for their daughters' and sisters' children; *Alterius prolem melius,* &c. Ino having been more successful in her care of her sister Semele's son, than of her own; *Utilior Baccho,* &c.

517. *Hanc.* Matuta; who, according to the poet, warned Rutilius of his disastrous defeat on the III. Id. Jun. the day of the Matralia; whence *Luce mea.*

518. *Marso ab hoste.* The Social, or Marsian war, so called because it originated with the Marsi, who claimed the privilege of Roman citizenship, in consequence of the many services they had conferred upon the Roman state, which refused to acknowledge their pretensions, although urged with all the eloquence and interest of M. Livius Drusus, then in his tribuneship, B. C. 93. The Marsi were joined in this war against the Romans by all the states to the south of the Liris; and carried it on with great success for three years, during which the Roman generals were repeatedly defeated, as P. Rutilius Lupus, supr. who took the field as consul with eight thousand men, A. U. 664. They were finally reduced to submission, more by policy than valour; the Romans having offered their allies the rights for which the Marsi were contending, the latter were too much weakened to maintain the war by themselves. It came in consequence to a close, but an honorable one for the Marsi, as their object was subsequently obtained; the inhabitants of all the states of Italy having been invested with the citizenship of Rome.

Exitus accessit verbis: flumenqe, Tolenum
Purpureo mistis sanguine fluxit aquis.
Proximus annus erat: Pallantide cæsus eadem
Didius hostiles ingeminavit opes.

FORTUNÆ ÆDES DICATA.

Lux eadem, Fortuna, tua est, auctorque, locusque
Sed superinjectis quis latet æde togis?
Servius est; hoc constat enim; sed causa latendi
Discrepat: et dubium me quoque mentis habet.
Dum dea furtivos timide profitetur amores,
Cœlestemque homini concubuisse pudet;
Arsit enim magno correpta cupidine regis,
Cæcaque in hoc uno non fuit illa viro;
Nocte domum parva solita est intrare fenestra:
Unde Fenestellæ nomina porta tenet.

519. *Tolenum.* Or Telonus, a river of the Marsi.

521. *Proximus annus erat.* In the year following that on which Rutilius was defeated, on the same day, *Pallantide eadem, Fast.* iv. n. 347, Didius, who, according to Appian, was Prætor during the Marsian war, was also overcome. He is supposed to have been the T. Didius who, as proprætor, gained some advantages over the Scordisci, B. C. 114, and fourteen years after held the consulship with Q. Cæcilius Metellus Nepos. When proconsul he conquered the Celtiberi. He and his colleague passed a law, regulating the method of proposing and passing laws, which was called after them Lex Cæcilia Didia. He is alluded to by Sallust, Frag. 1.

523. *Lux eadem.* On the day of the Matralia, the festival of Fortuna Virilis was also held; whose temple was dedicated in the Forum Boarium, by Servius Tullius, and which contained a wooden statue of that monarch, whose head was covered with a toga; the probable reasons for which are described in the text.

527. *Dea.* Fortuna.

528. *Cœlestemque homini, &c.* Compare *Fast.* iv. 175.

529. *Arsit enim magno, &c.* Fortune, who from her apparent want of discrimination in the selection of her favorites, was believed to be blind, did not, according to the poet, in the case of Servius, give evidence of her defect, which in this case only, *in hoc uno viro,* appeared to have been removed; Servius having merited the patronage which he received from the enamoured deity.

531. *Nocte domum parva.* The poet assigns the first of the three probable causes for the head of the statue having been covered. *Parva fenestra.* Fortune having been in the habit of obtaining admission by night into the house of Servius through the window, one of the gates of the city, or according to others, of the Palatium, was called in commemoration, Porta Fenestella; whence

Nunc pudet, et vultus velamine celat amatos:
  Oraque sunt multa regia tecta toga.
An magis est verum, post Tulli funera plebem
  Confusam placidi morte fuisse ducis?
Nec modus ullus erat: crescebat imagine luctus;
  Donec eam positis occuluere togis.
Tertia causa mihi spatio majore canenda est;
  Nos tamen abductos intus agemus equos.
Tullia, conjugio, sceleris mercede, peracto,
  His solita est dictis exstimulare virum:
Quid juvat esse pares, te nostræ cæde sororis,
  Meque tui fratris, si pia vita placet?
Vivere debuerant et vir meus, et tua conjux,
  Si nullum ausuri majus eramus opus.
Et caput et regnum facio dotale parentis.
  Si vir es, i, dictas exige dotis opes.
Regia res scelus est. Socero cape regna necato:

Plutarch;—ὃ νῦν Φενεστέλλαν πύλην καλοῦσι.

533. *Vultus amatos.* Of Servius.

535. *An magis est verum.* The poet assigns a second reason; the intense grief of the people upon the death of Tullius, increased at the sight of his statue, *crescebat imagine, &c.* and they were obliged in consequence to conceal it from sight with their robes.

539. *Tertia causa, &c.* The third reason is discussed, as its nature requires, at greater length. Compare *Liv.* i. 46, 47.

540. *Intus, &c.* So Horace, *Sat.* ii. 6, 26, 'Interiore diem gyro trahit;' and Ovid, *Amor.* iii. 2, 12, 'Nunc stringam metas interiore rota;' *Art. Amat.* ii. 426, 'Interior curru meta terenda meo est.' This metaphor, taken from the turning of the chariot round the goal, to which the nearer it approached, the smaller the circle it described, is frequently used by the poets when they profess to confine their subjects within a narrow compass.

541. *Sceleris mercede.* Tullia having poisoned her husband, and Tarquinius Superbus his wife.

543. *Quid juvat esse pares, &c.* Macbeth. Act i. sc. 7.

Lady M. Was the hope drunk,
Wherein you dressed yourself? hath it slept since?
And wakes it now to look so green and pale
At what it did so freely? From this time,
Such I account thy love. Art thou afeard
To be the same in thine own act and valour,
As thou art in desire? Wouldst thou have that
Which thou esteem'st the ornament of life?
And live a coward in thine own esteem?
——— Hie thee hither,
That I may pour my spirit in thine ear;
And chastise with the valour of my tongue
All that impedes thee from the golden round,
Which fate and metaphysical aid doth seem
To have thee crowned withal.

549. *Regia res scelus est.* 'Crime is an action worthy of a king;' a strange inducement to aim at royalty!

Et nostras patrio sanguine tinge manus.
Talibus instinctus solio privatus in alto
Sederat. Attonitum vulgus ad arma ruit.
Hinc cruor, hinc cædes; infirmaque vincitur ætas.
Sceptra gener socero rapta Superbus habet.
Ipse sub Esquiliis, ubi erat sua regia, cæsus
Concidit in dura sanguinolentus humo.
Filia, carpento patrios initura penates,
Ibat per medias alta feroxque vias.
Corpus ut adspexit, lachrymis auriga profusis
Restitit. Hunc tali corripit illa sono:
Vadis? an expectas pretium pietatis amarum?
Duc, inquam, invitas ipsa per ora rotas.
Certa fides facti: dictus Sceleratus ab illa
Vicus, et æterna res ea pressa nota.
Post tamen hoc ausa est templum, monumenta parentis,
Tangere; mira quidem, sed tamen acta loquar.
Signum erat in solio residens sub imagine Tullî;
Dicitur hoc oculis opposuisse manum.
Et vox audita est, Vultus abscondite nostros,
Ne natæ videant ora nefanda meæ.

550. *Et nostras patrio, &c.*—Macbeth. Act i. sc. 5.

Lady M. Come, come you spirits
That tend on mortal thoughts, unsex me here;
And fill me, from the crown to the toe, top-full
Of direst cruelty! make thick my blood,
Stop up the access and passage to remorse;
That no compunctious visitings of nature
Shake my fell purpose, nor keep peace between
The effect, and it! Come to my woman's breasts,
And take my milk for gall, you murdering ministers,
Wherever in your sightless substances
You wait on nature's mischief! Come, thick night,
And pall thee in the damned smoke of hell!
That my keen knife see not the wound it makes;
Nor heaven peep through the blanket of the dark
To cry *Hold, Hold.*

553. *Hinc cruor, hinc cædes.* According to the poet, the insurrection of Tarquinius excited a fray between his partisans and those who remained faithful to the king; in which Servius, while flying homeward, was slain at the foot of the Esquiline: hence the bloody corpse was lying before the carriage, when Tullia drove to take possession of the palace. The mules shrank back, and her servant pulled in the reins, but she ordered him to drive on, and the blood from the dead body was sprinkled over the wheels and her dress. The street in which this occurred ever after bore the name *Sceleratus*, the Wicked.

557. *Carpento.* Putat *Ovid.* dictum carpentum, quasi *carmentum* quod eo *Carmenta* Evandri mater usa sit. *Forcel.*

567. *Sub imagine Tulli.* Bearing the resemblance of Tullius.

Veste data tegitur: vetat hanc Fortuna moveri;
  Et sic e templo est ipsa locuta suo:
Ore revelato qua primum luce patebit
  Servius; hæc positi prima pudoris erit.
Parcite, matronæ, vetitas attingere vestes:
  Sollenni satis est voce movere preces:
Sitque caput semper Romano tectus amictu,
  Qui rex in nostra septimus Urbe fuit.

CONCORDIÆ ÆDES DICATA.

Te quoque magnifica, Concordia, dedicat æde
  Livia, quam caro præstitit illa viro.
Disce tamen, veniens ætas, ubi Livia nunc est
  Porticus, immensæ tecta fuisse domus.
Urbis opus domus una fuit: spatiumque tenebat,
  Quo brevius muris oppida multa tenent.
Hæc æquata solo est, nullo sub crimine regni,
  Sed quia luxuria visa nocere sua.
Sustinuit tantas operum subvertere moles,

573. *Ore revelato, &c.* The goddess declares that the removal of the robe from the face of the statue should inevitably attach to the Roman matrons the stigma of having abandoned the sense of shame and horror which they entertained of Tullia's impiety, and which they could not but feel while they gazed upon the sad memorial of the daughter's guilt, the muffled countenance of her father's image.

576. *Movere preces.* To pray.

578. *Rex septimus.* Including Tatius; the following is the order of the Roman kings; Romulus and Tatius, Numa, Tullus, Ancus, Servius, Tarquinius Superbus.

579. *Te quoque magnifica.* On the III. Id. Jun. a temple was dedicated by Livia to Concord, near the Liviæ Porticus, in sign of the harmony in which she lived with her husband Augustus.

581. *Veniens ætas.* sc. *Posteri. Ubi Livia nunc est, &c.* The site of the Livia Porticus had formerly been occupied by the noble mansion of Vedius Pollio, which must have been laid out, according to the poet, with great magnificence; *Urbis opus domus una fuit, &c.* He bequeathed it to Augustus, by whom it was taken down, its splendour furnishing a bad precedent, and the portico, as above, erected in its place.

585. *Nullo sub crimine regni.* It was customary when any one had been convicted of aiming at sovereign power, to level the house of the offender to the ground, as in the case of Manlius and others. No charge of this kind, however, was to be implied against Vedius Pollio in the pulling down of his palace; the objection against it was of another character, *quia luxuria visa est, &c.*

587. *Sustinuit.* This word implies a degree of moral courage in Augustus, who did not hesitate to sacrifice his own aggrandisement in consideration of the ad-

Totque suas heres perdere Cæsar opes.
Sic agitur censura, et sic exempla parantur;
Cum vindex, alios quod monet, ipse facit.

ID. JUN. JOVI ÆDES DICATA.

Nulla nota est, veniente die quam ducere possis.
Idibus invicto sunt data templa Jovi.

QUINQUATRIA MINORA.

Et jam Quinquatrus jubeor narrare minores.
Nunc ades O, cœptis, flava Minerva, meis.
Cur vagus incedit tota tibicen in Urbe?
Quid sibi personæ, quid stola longa, volunt?
Sic ego; sic posita Tritonia cuspide dixit;
Pace velim doctæ verba referre deæ.
Temporibus veterum tibicinis usus avorum
Magnus, et in magno semper honore fuit.
Cantabat fanis, cantabat tibia ludis:
Cantabat mœstis tibia funeribus.
Dulcis erat mercede labor: tempusque secutum,

vantages and convenience of the public. See *Sueton. Aug.* c. 56.

589. *Sic agitur censura.* i. e. *hoc est vere esse censorem.* Augustus, it is well known, declined both the censorship and dictatorship; and yet Macrobius, *Saturn.* ii. 4, addresses him by the title, as the poet does in the text. He exercised the office, however, though without the name, for he was invested by the senate with the same censorian power, which Julius Cæsar enjoyed as *Præfectus morum*, or *moribus*, for five successive years; whence Horace, *Epist.* ii. 1, 'Cum tot sustineas, ac tanta negotia solus, Res Italas armis tuteris, *moribus* ornes, Legibus emendes.' &c. and Suetonius; *Aug.* 27, 'Recepit et morum legumque regimen perpetuum.'

590. *Vindex.* sc. *Censor.* Some copies read *Judex.*

591. *Nulla nota est.* The day following, Prid. Id. Jun. was not distinguished in the calendar by any festival.

592. *Invicto Jovi.* On the ides of June, a temple was dedicated to Jupiter, and the minor festival of Minerva was celebrated. It is not known whether the poet intended *Invicto* as an epithet or a surname; the former is most probable, and that the temple alluded to was that of Jupiter Sponsor, or Latialis. For the *Quinquatria Majora*, see *Fast.* iii. n. 789. The *Quinquatrus minores* was the festival of flute-players, the origin and mode of which is detailed in the text.

598. *Pace.* With leave.

603. *Mercede.* The privilege of feasting at the banquets in the temple of Jupiter. *Tempusque secutum.* The period to which the poet alludes was during the cen-

Quod subito Graiæ frangeret artis opus.
Adde quod ædilis, pompam qui funeris irent,
Artifices solos jusserat esse decem.
Exilio mutant Urbem, Tiburque recedunt;

sorship of Appius Claudius, *Horat. Sat.* ii. 6, 20, and C. Plautius, A.U. 443, by the former of whom the flute-players were prohibited from banquetting in Jupiter's temple. Previously to this, however, their privileges had been infringed by Appius, who, by virtue of his authority as Ædile, restricted the number which should accompany funerals, to ten.

604. *Graiæ artis.* The flute, according to the poet, having been invented by Minerva; 697, infr. Some copies read *Gratæ*.

607. *Exilio.* See *Fast.* iv. N. 763. According to Cicero, *exilium* was not banishment, but merely the act by which a man renounced the freedom of his own city, by taking up his municipal franchise; and the liberty which a person, bound by sureties to stand his trial before the people, had, of withdrawing from the consequences of their verdict by exiling himself, was only an application of the general principle; *De Orat.* i. 39, 877, ' Qui Romam in exilium venisset, cui *Romæ exulare jus esset*.' If the accused staid till sentence was passed, he was condemned as a Roman, and it would be executed upon him wherever he was taken; but if he availed himself of his municipal franchise in time, he had become a citizen of a foreign state, and the sentence was null and void. The ground of this exemption was not his emigrating, but his attaching himself to a city which had a sworn treaty of isopolity with Rome: they who had settled in an unprivileged place needed a decree of the people, declaring that their settlement should operate as a legal *exilium. Niebuhr. vol.* ii. 62, 63. The able and ingenious author of ' English Synonymes,' draws the following distinction between *banishment* and *exile;* the former follows from a decree of justice, the latter either from the necessity of circumstances, or an order of authority; the former is a disgraceful punishment, inflicted by a tribunal on delinquents, the latter is a disgrace incurred without dishonour; the latter removes one from his country, the former drives him from it ignominiously; it is the custom in Russia to *banish* offenders to Siberia, Ovid was *exiled* by the order of Augustus. *Banishment* is a certain compulsory exercise of power over another which must be submitted to;

' O banishment! eternal banishment!
Ne'er to return! must we ne'er meet again?
My heart will break.' OTWAY.

Exile is a state into which one may go voluntarily, in which sense it is justly applied as in the text. Cf. Byron.

Childe Harold basked him in the noontide sun,
Disporting there like any other fly;
Nor deemed before his little day was done
One blast might chill him into misery.
But long ere scarce a third of his passed by,
Worse than adversity the Childe befel;
He felt the fulness of satiety:
Then loathed he in his native land to dwell,
Which seemed to him more lone than Eremite's sad cell.

* * * * *

Exilium quodam tempore Tibur erat.
Quæritur in scena cava tibia; quæritur aris:
Ducit supremos nænia nulla toros.
Servierat quidam, quantolibet ordine dignus,
Tibure; sed longo tempore liber erat.
Rure dapes parat ille suo; turbamque canoram
Convocat. Ad festas convenit illa dapes.
Nox erat, et vinis oculique animique natabant;
Cum præcomposito nuntius ore venit.
Atque ita, Quid cessas convivia solvere? dixit;
Auctor vindictæ jam venit ecce tuæ.
Nec mora; convivæ valido titubantia vino
Membra movent: dubii stantque labantque pedes.
At dominus, Discedite, ait: plaustroque morantes
Sustulit. In plaustro sirpea lata fuit.
Alliciunt somnos tempus, motusque, merumque;
Potaque se Tibur turba redire putat.
Jamque per Esquilias Romanam intraverat urbem;
Et mane in medio plaustra fuere foro.

And now Childe Harold was sore sick at heart,
And from his fellow-bacchanals would flee;
'Tis said at times the sullen tear would start
But pride congealed the drop within his e'e;
Apart he stalked in joyless reverie,
And from his native land resolved to go,
And visit scorching climes beyond the sea.
Canto i. 4, 6.

608. *Exilium quodam tempore, &c.* The poet seldom loses an opportunity of alluding to his own unhappy position; he touchingly contrasts in the above line his remoteness from a country to which he appears to have been bound by the most tender feelings of regard, with the vicinity of Tibur, which once was considered a sufficient exile, to Rome.

609. *Quæritur in scena, &c.* The want of the flutes was deeply felt at all celebrations in which the players had formerly taken such a distinguished part. The poet proceeds to explain how they were restored.

616. *Præcomposito ore.* With feigned intelligence.

618. *Vindictæ.* Properly the rod with which the slave was struck in sign of his manumission; so called, as some suppose from Vindicius, or Vindex, a slave of the Vitellii, who gave information to the senate of the conspiracy undertaken by the sons of Brutus and others to restore the Tarquins, and who is said to have been first freed by the Prætor having placed the rod upon his head, and gone through the rest of the ceremony which afterwards obtained in Rome. It is used in the text to signify liberty.

622. *Sirpea.* A mat, or other covering made of twigs, *Forccl.* which was thrown over the waggon that contained the musicians; Plutarch calls those vehicles, ἁμάξας δέῤῥεσι κύκλῳ περικαλυπτομένας. Some copies read *scirpcu*, from *scirpus.*

626. *Et mane in medio, &c.* 'Nec prius sensere, quam plaustris in foro relictis, plenos crapulæ eos lux oppressit.' *Liv.*

Plautius, ut possent specie numeroque Senatum
Fallere, personis imperat ora tegi.
Admiscetque alios: et, ut hunc tibicina cœtum
Augeat, in longis vestibus ire jubet.
Sic reduces bene posse tegi: ne forte notentur
Contra collegæ jussa redisse sui.
Res placuit; cultuque novo libet Idibus uti,
Et canere ad veteres verba jocosa modos.
Hæc ubi perdocuit, Superest mihi discere, dixi,
Cur sit Quinquatrus illa vocata dies.
Martius, inquit, agit tali mea nomine festa:
Estque sub inventis hæc quoque turba meis.
Prima terebrato per rara foramina buxo,
Ut daret, effeci, tibia longa sonos.
Vox placuit; liquidis faciem referentibus undis
Vidi virgineas intumuisse genas.
Ars mihi non tanti est; valeas, mea tibia, dixi;
Excipit abjectam cespite ripa suo.
Inventam Satyrus primum miratur: at usum
Nescit, et inflatam sentit habere sonum.
Et modo dimittit digitis, modo concipit auras:
Jamque inter Nymphas arte superbus erat.
Provocat et Phœbum. Phœbo superante pependit:
Cæsa recesserunt a cute membra sua.
Sum tamen inventrix auctorque ego carminis hujus.
Hoc est cur nostros ars colat ista dies.

627. *Plautius. Claudius*, *Callidus*, and *Cautius* are proposed instead of the reading in the text, to which there is no ostensible objection. It is most likely that Plautius was anxious to make the *tibicines* some atonement for the indignities they had received from Appius, and by the artifices described in the text shewed them to be a body of such importance as to secure their remaining at Rome.

629. *Tibicina.* A band of female minstrels.

631. *Ne forte notentur, &c.* Plautius wished it to be supposed that the musicians had returned by the consent of his colleague as well as his own. This consent was not always required among the Censors, one of whom might reject, and another retain an individual in the senate or his tribe, &c. *Liv.* xl. *sub. fin.*

633. *Res placuit.* sc. *Tibicinibus et senatui.*

637. *Tali nomine.* sc. *Quinquatrus.*

638. *Hæc turba.* sc. *Tibicinum.*

639. *Prima.* Minerva claims the credit of having invented the pipe, with which she was put out of conceit, having seen, by the reflection of her face in the water, that it disfigured her by swelling her cheeks. She threw it away, and it was found by Marsyas, the Satyr, who after some effort, succeeded in performing so well that

DEC. SEPT. KAL. JUL. HYADES ORIUNTUR. ÆDES VESTÆ PURGATA.

Tertia lux veniat, qua tu, Dodoni Thyene,
 Stabis Agenorei fronte videnda bovis.
Hæc est illa dies, qua tu purgamina Vestæ,
 Thybri, per Etruscas in mare mittis aquas.

DEC. SEXT. KAL. JUL. ZEPHYRUS FLAT.

Si qua fides ventis, Zephyro date carbasa, nautæ;
 Cras veniet vestris ille secundis æquis.

DEC. QUINT. KAL. JUL. DELPHIN ORITUR. VOLSCI ET ÆQUI VICTI.

At pater Heliadum radios ubi tinxerit undis,
 Et cinget geminos stella serena polos;
Tollet humo validos proles Hyriea lacertos:
 Continua Delphin nocte videndus erit.
Scilicet hic olim Volscos Æquosque fugatos
 Viderat in campis, Algida terra, tuis:

he became the admiration of the nymphs, and even challenged Apollo to a contest of music. Apollo was finally successful, upon which he tied Marsyas to a tree and flayed him alive; the tears which were shed by the rural deities for their favourite's misfortune, formed, it is said, the beautiful river in Phrygia, ever after known by his name. *Terebrato buxo.* The perforated box, of which wood the pipe was formed.

653. *Tertia lux veniat.* Including the ides, XVII. Kal. Jul. the Hyades rise; Thyene was one of them, and is here put for the whole constellation; for *Dodoni* see *Fast.* v. x. 167.

654. *Agenorei bovis.* See *Fast.* 165 and 551.

658. *Cras.* XVI. Kal. Jul.

659. *Heliadum.* The daughters of the sun, and sisters of Phaëton. *Radios ubi tinxerit undis.* On the night of the XVI. Kal. Jul. Orion, the son of Hyreus, whence *proles Hyriea,* rises acronycally.

660. *Stella serena. Stella* is here used for *Stellæ,* as *Fast.* iv. 364; but the poet applies *Geminos* incorrectly as an epithet of *polos,* which is used to express the firmament indifferently in the singular or plural.

662. *Continua nocte.* On the night of the XV. Kal. Jul. the Dolphin rises. This day was remarkable for the triumphant victory obtained by the dictator A. Posthumius Tubertus over the Æqui and Volsci; see Livy, iv. 26; who had pitched their camp in Algidus, a town of Latium.

Unde suburbano clarus, Tuberte, triumpho,
Vectus es in niveis, Postume, victor equis.

DEC. QUART. KAL. JUL. SOL IN CANCRO. ÆDES MINERVÆ DATA.

Jam sex, et totidem luces de mense supersunt;
Huic unum numero tu tamen adde diem.
Sol abit e Geminis, et Cancri signa rubescunt;
Cœpit Aventina Pallas in arce coli.

DEC. TERT. KAL. JUL. SUMMANO ÆDES DATA.

Jam tua, Laomedon, oritur nurus: ortaque noctem
Pellit, et e pratis uda pruina fugit.
Reddita, quisquis is est, Summano templa feruntur,
Tum cum Romanis, Pyrrhe, timendus eras.

OPHIUCHUS ORITUR.

Hanc quoque cum patriis Galatea receperit undis,
Plenaque securæ terra quietis erit;

665. *Suburbano.* Because Algidus lay between Tusculum and the Alban mount.

666. *In niveis equis.* See Adam's Rom. Antiq. Boyd's edition, pp. 325, 326.

667. *Jam sex, et totidem, &c.* By this and the following line it is to be understood that *thirteen* days before the end of the month, sc. XIV. Kal. Jul. the sun leaves Gemini and enters Cancer; upon which day a temple was dedicated to Minerva on Mount Aventine.

671. *Jam.* XIII. Kal. Jul. *Nurus.* Aurora.

673. *Summano.* On this day a temple was dedicated to Summanus, a deity with whom the poet professes to be unacquainted. It is probable that Pluto was worshipped under this title, qu. *Summus Manium. Mart. Capell.* ii. p. 40; the temple was situated near that of Juventus, *Plin.* XXIX. c. 52, This deity is mentioned by Cicero *De Divin.* i c. 10, and Plautus, *Bacch.* 4, 8, 54, where he is called *Submanus.*

674. *Tum cum Romanis.* See N. 187 supr. According to Varro, the worship of this deity was instituted by Tatius.

675. *Hanc.* sc. *Auroram. Galatea.* A sea nymph, daughter of Nereus and Doris. On the night of the XIII. Kal. Jul. the constellation Ophiuchus rises; Æsculapius, who was raised to the stars, having been so called, from Gr. ὄφις, *anguis*, and ἔχω, infr. 679. By some this constellation is supposed to have represented Hercules, to whom its name is applicable, as alluding to his having strangled the serpents which Juno had placed

Surgit humo juvenis telis afflatus avitis,
  Et gemino nexas porrigit angue manus.
Notus amor Phædræ, nota est injuria Thesei;
  Devovit natum credulus ille suum.
Non impune pius juvenis Trœzena petebat.
  Dividit obstantes pectore taurus aquas.
Solliciti terrentur equi; frustraque retenti
  Per scopulos dominum duraque saxa trahunt.
Exciderat curru, lorisque morantibus artus
  Hippolytus lacero corpore raptus erat:
Reddideratque animam, multum indignante Diana.
  Nulla, Coronides, causa doloris, ait;
Namque pio juveni vitam sine vulnere reddam;
  Et cedent arti tristia fata meæ.
Gramina continuo loculis depromit eburnis;
  Profuerant Glauci Manibus illa prius:
Tunc, cum observatas augur descendit in herbas;
  Usus et auxilio est anguis ab angue dato.
Pectora ter tetigit, ter verba salubria dixit:
  Depositum terra sustulit ille caput.
Lucus eum, nemorisque tui, Dictynna, recessus
  Celat: Aricino Virbius ille lacu.
At Clymenus Clothoque dolent; hæc fila reneri,

in his cradle; *Virg. Æneid*, viii. 288, '—ut prima novercæ Monstra manu geminosque premens eliserit angues.' It is also explained of Carnabo, king of the Getæ, Phorbus, son of Triopa, king of Thessaly, &c. *Hygin Poet. Astr.* ii. 14, where it is also attributed, as by the poet, to Æsculapius.

677. *Telis afflatus avitis.* See infr. 701.

678. *Et gemino nexas, &c.* Ophiuchus consists of seventeen stars, and the snake of twenty-three.

679. *Amor Phædræ.* See *Fast.* iii. n. 263. v. n. 309.

681. *Non impune, &c.* This and the verse following are rejected by Heinsius. *Trœzena.* A city of Peloponnesus.

682. *Dividit obstantes pectore, &c.* See Eurip. Hippol. where the catastrophe alluded to is described in full.

687. *Multum indignante Diana.* Eurip. Hippol. 1420.

688. *Coronides.* Æsculapius, son of the nymph Coronis.

692. *Glauci.* Son of Minos, restored to life by Æsculapius.

693. *Tunc, cum observatas, &c.* This distich is also rejected by Heinsius.

694. *Usus et auxilio.* It is said that while Æsculapius was considering how he might recover Glaucus, he killed with his staff a serpent which came in his way, whereupon another serpent approached with an herb in its mouth, with which having touched the head of the dead one, it came to life again, and they both withdrew. With this herb he subsequently performed his extraordinary cures.

698. *Aricino Virbius ille lacu.* *Fast.* iii. n. 261. *Virg. Æneid*, vii. 761.

699. *Clymenus.* Pluto, so called either as *πάντα καλῶν πρὸς ἑαυτὸν, quia omnia ad se vocet*, or from

Hic, fieri regni jura minora sui.
Jupiter, exemplum veritus, direxit in illum
Fulmina, qui nimiæ moverat artis opem.
Phœbe, querebaris: Deus est: placare parenti:
Propter te, fieri quod vetat, ipse facit.

NON. KAL. JUL. FLAMINIUS VICTUS.

Non ego te, quamvis properabis vincere Cæsar,
Si vetet auspicium, signa movere velim.
Sint tibi Flaminius Trasimenaque litora testes,
Per volucres æquos multa monere deos.
Tempora si veteris quæris temeraria damni;
Quartus ab extremo mense bis ille dies.

OCT. KAL. JUL. SYPHAX ET HASDRUBAL VICTI.

Postera lux melior: Superat Masinissa Syphacem;
Et cecidit telis Hasdrubal ipse suis.

FORTIS FORTUNÆ FESTUM.

Tempora labuntur, tacitisque senescimus annis;
Et fugiunt, freno non remorante, dies.
Quam cito venerunt Fortunæ Fortis honores!
Post septem luces Junius actus erit.

κλύω, audio, quia auditur ab omnibus; Forcel. *Reneri.* To be spun anew.

704. *Propter te, &c.* In consequence of the complaint of Apollo, Jupiter restored Æsculapius to life, and raised him to the skies.

705. *Non ego te, &c.* On the IX. Kal. Jul. Flaminius was defeated at the lake Trasimene, having engaged in the battle contrary to the auspices; whence *tempora temeraria,* infr. 709.

708. *Per volucres.* See *Fast.* i. N. 180.

711. *Postera lux melior.* On the VIII. Kal. Jul. Syphax, king of Numidia, was defeated by C. Lœlius, and Masinissa, king of the the Massyli; his capital, Cyrta, was taken, and his wife Sophonisba and family made prisoners; A.U. 550. *Liv.* XXX. 3—13.

712. *Hasdrubal.* The brother of Hannibal; he was defeated by the Roman consuls M. Livius Salinator and C. Claudius Nero, in a battle on the banks of the Metaurus. Claudius caused his head to be cut off and thrown before the advanced guard of Hannibal. By *suis telis* the poet means, 'his own stratagems;' the counterplots of Claudius Nero having succeeded against the wiles of Hasdrubal.

715. *Quam cito venerunt, &c.* On the VIII. Kal. Jul. the festival of Fors Fortuna, or Fortuna Virilis, whose temple was dedicated by Servius Tullius, was celebrated. Supr. 523.

Ite, Deam læti Fortem celebrate, Quirites :
In Tiberis ripa munera regis habet.
Pars pede, pars etiam celeri decurrite cymba ;
Nec pudeat potos inde redire domum.
Ferte coronatæ juvenum convivia lintres ;
Multaque per medias vina bibantur aquas.
Plebs colit hanc : quia, qui posuit, de plebe fuisse
Fertur, et ex humili sceptra tulisse loco.
Convenit et servis ; serva quia Tullius ortus
Constituit dubiæ templa propinqua Deæ.

SEXT. KAL. JUL. ORIONIS ZONA ORITUR. SOLSTITIUM.

Ecce suburbana rediens male sobrius æde

717. *Deam Fortem.* The goddess Fors.

718. *In Tiberis ripa.* This temple was situated at the far side of the Tiber, which was crossed either by bridges or boats, infr. 719. *Pars, pede, pars etiam, &c.* To this it is objected, that *decurrite* cannot be made to signify *crossing* the river, but *running down* or *along with it*, and that consequently the temple was at the side of the river next the city. It appears, however, that *decurro* may be taken in the sense of *percurro*, to run across or traverse hastily ; *Forcel.* ; whence Ovid, *Metam.* xiv. 50, 'decurrit pedibus super æquora sicci,' and, ix. 590, 'decurrere mari.' *Lucret.* vi. 668. 'Perque mare et terras rapidus percurre turbo ;' this is sufficient to meet the objection, as supr. advanced by two late commentators upon the Fasti, in a tone which seems to savour rather of presumption than truth.

721. *Coronatæ lintres.* In allusion to the custom of suspending garlands from the prows.

723. *Qui posuit, de plebe fuisse.* In allusion to the birth of Servius Tullius, who was the son of Ocrisia, a handmaid of queen Tanaquil, and one of the captives taken at Corniculum. While she was offering some cakes to the household genius, she saw an apparition of the god in the fire on the hearth ; she was directed by Tanaquil to array herself as a bride and shut herself up in the chapel. She became pregnant by a god ; by many of the Romans the household genius was believed to be the father of Servius ; by others, Vulcan. The former supported their opinion by the festival instituted by Servius in honour of the Lares ; the latter by the god of fire having saved the statue of Servius on the occasion of the temple having been burned in which it was placed. *Niebuhr.* ii. 358. *Dionys.* iv. 2.

726. *Templa propinqua.* There were two temples of Fortune, in the same place, but the poet is incorrect in attributing the dedication of both to Servius. *Liv.* x. 46. 'Carvilius consul (U. C. 459.) de reliquo ære ædem Fortis Fortunæ de manubiis faciendam locavit prope ædem ejus deæ ab rege Servio Tullio dedicatam.'

727. *Suburbana æde.* Of Fors Fortuna.

Ad stellas aliquis talia verba jacit:
Zona latet tua nunc, et cras fortasse latebit;
Dehinc erit, Orion, adspicienda mihi.
At si non esset potus; dixisset eadem
Venturum tempus solstitiale die.

QUINT. KAL. JUL. ÆDES LARIBUS SACRATA

Lucifero subeunte Lares delubra tulerunt,
Hic ubi fit docta multa corona manu.

JOVI STATORI ÆDES DATA.

Tempus idem Stator ædis habet, quam Romulus olim
Ante Palatini condidit ora jugi.

QUART. KAL. JUL. ÆDES QUIRINO DATA.

Tot restant de mense dies, quot nomina Parcis,
Cum data sunt trabeæ templa, Quirine, tuæ.

PRID. KAL. JUL. HERCULIS ET MUSARUM FESTUM.

Tempus Iuleis cras est natale Kalendis:
Pierides, cœptis addite summa meis.
Dicite, Pierides, quis vos adjunxerit isti,
Cui dedit invitas victa noverca manus?
Sic ego; sic Clio: Clari monumenta Philippi

730. *Dehinc Orion, &c.* On the VI. Kal. Jul. the belt of Orion rises heliacally.

731. *Eadem die.* sc. VI. Kal. Jul. According to Columella, VIII. Kal. Jul. is the summer solstice.

733. *Lucifero subeunte.* On the V. Kal. Jul. a temple was dedicated to the Lares in the Forum, and also that to Jupiter Stator, which had been vowed by Romulus in the Sabine war; see *Liv.* i. 12.

737. *Tot restant de mense, &c.* Three days from the end of this month, IV. Kal. Jul. a temple was dedicated to Romulus, *Fast.* ii. N. 393.

738. *Trabeæ Quirine tuæ.* For *Tibi, Quirine, trabeato*; see *Fast.* i. N. 37. ii. 385.

739. *Iuleis Kalendis.* Julius Cæsar was born on the fourth of the ides of July, whence the month received its name.

741. *Adjunxerit isti, &c.* A temple was built to Hercules, U. C. 575, by M. Fulvius Nobilior in the Circus Flaminius, wherein were placed the statues of the Muses. This temple was subsequently restored from decay, U. C. 767, by Marcius Philippus, the step-father, 751 infr. of Augustus.

Adspicis: unde trahit Marcia casta genus;
Marcia, sacrifico deductum nomen ab Anco,
In qua par facies nobilitate sua.
Par animo quoque forma suo respondet in illa,
Et genus, et facies, ingeniumque simul.
Nec quod laudamus formam, tam turpe putaris;
Laudamus magnas hac quoque parte deas.
Nupta fuit quondam matertera Cæsaris illi.
O decus, O sacra fœmina digna domo!
Sic cecinit Clio; doctæ assensere sorores;
Annuit Alcides, increpuitque lyram.

744. *Marcia.* The daughter of M. Philippus, whom Cato of Utica married, after he had divorced Attilia.

745. *Sacrifico ab Anco.* 'Numæ Pompilii regis nepos, filia ortus, Ancus Marcius erat.'—'longe antiquissimum ratus, sacra publica, ut ab Numa instituta erant, facere; omnia ea ex commentariis regis pontificem, in album relata, proponere in publico jubet.' *Liv.* i. 32.

751. *Nupta fuit quondam, &c.* Philip's first wife was sister to Cæsar's mother; his second, Accia, or Atia, the mother of Augustus.

754. *Increpuitque lyram.* And struck the lyre; in token of assent.

ADDENDA.

BOOK I.

20. *Missa.* In the temple of Apollo, built by Augustus on the Palatine hill, there was a public library, where authors, particularly poets, used to recite their compositions, sitting, in full dress, sometimes before select judges, who passed sentence on their comparative merits. The poets were then said *committi*, to be contrasted or matched, as combatants; and the reciters, *committere opera*. Hence Caligula said of Seneca, that he only composed COMMISSIONES, showy declamations. *Suet. Aug.* 45. 89, 'Committit vates, et comparat inde Maronem.' *Juvenal*, 6, 435.

23. *Impetus.* Cf. Ov. pont. 'Impetus ille sacer qui vatum pectora nutrit.'

25. *Si licet et fas est.* Cf. Liv. I, 2. 'Quemcunque eum dici jus fasque est.'—Speaking of Æneas.

47. *Nefastus.* *Dr. Crombie's Gymnasium* ii. 52, et seq. 'Days among the Romans were distinguished into three general divisions, the *Dies festi*, *Dies profesti*, and *Dies intercisi*. The *Dies festi*, *holy days*, were consecrated to religious purposes; the *Dies profesti* were given to the common business of life; and the *Dies intercisi* were *half-holydays* divided between sacred and ordinary occupations. The *Dies festi* were set apart for the celebration of these four solemnities, 'Sacrificia,' 'Epulæ,' 'Ludi,' and 'Feriæ.'

'The *profesti* were Fasti, Comitiales, Comperendini, (days for giving bail); Stati, for deciding causes between a Roman and a foreigner, and Præliares.'—p. 53.

64. *Janus.* For Zanus, (as Ζύγον, jugum) from Ζάν, Jupiter, (see Donnegan in Ζὰν). Jamieson: 'Janus is said to be the *Jon* of the Scandinavians, one of the names of Jupiter, which is given to the sun, as signifying that he is the father of the year, and of heaven and earth. The sun was worshipped by the Trojans under the name of *Jona*, as appears from one of Gruter's inscriptions.'

Al. for *Janus* from Gr. ἴω, to go; from the procession or motion of the sun. Thus ἔτος, a year, is from ἔω, to go: Ovid: 'EUNT ANNI more fluentis aquæ.' January in Armoric is '*mis jenver*,' i.e. the month of cold air; from *jen*, cold, and *aër*. W. *Valpy's Etym. Dic.*

64. *Inque meo*, &c. Cf. Claudian, xxviii. 640. 'Novum fastis aperit felicibus annum Ore coronatus gemino.'

118. *Omnia sunt nostra, &c.* Hence *janua*, from Janus.

151. *Omnia tunc florent, &c.*

—— At once arrayed
In all the colours of the flushing year,
By Nature's swift and secret working hand,
The garden glows, and fills the liberal air
With lavish fragrance; while the promised fruit,
Lies yet a little embryo, unperceived
Within its crimson folds.

Thomson's Spring.

164. *Bruma.* Though *bruma* and *hyems* are frequently identified, yet the ancient Roman authors used them to express two very different ideas. *Hiems* properly signified a whole season, or quarter of the year: and *Bruma* only one day, and that the shortest in the year; the winter solstice; whence *Bruma novi prima est, &c.;* and Varro, L.L. 5, 'Bruma dicta, quod brevissimus dies.' Hence the month of December is called the month of Bruma; whence Martial, viii. Ep. 41 (of December) 'Quæ medio brumæ mittere mense solent.' vii. 94, 'Bruma est; et riget horridus December.' v. 104. 'Post Novembres, imminente jam bruma.'

193. *Saturno.* Jamieson; 'The Saxons, a nation of Scythic origin, worshipped Saturn under the name of *Seater*. The same day of the week was consecrated to him that bore his name in the Roman calendar. Varro derives the name *ab satu.* Vossius refers *Saturnus* to the Hebrew STR, *to hide oneself.* whence the god *Latius.*

211. *Creverunt et opes.* Cf. Juvenal, xiv. 139. 'Crescit amor nummi, quantum ipsa pecunia crescit.' So Sallust speaks of this 'Opum furiosa cupido,' Catil. xi. 'Semper infinita insatiabilis, neque copia, neque inopia minuitur.'

313. *Octipedis, &c.* A star is said to rise *cosmically*, when it rises at the same time with the sun; or with that degree of the ecliptic in which the sun is then situated.

Cosmical setting is when a star sets and goes down in the west, at the same time that the sun rises in the east.

But, according to Kepler, to rise or set cosmically is only to ascend above or descend below the horizon.

The term *Heliacal,* applied to the rising of a star, planet, &c. denotes its issuing or emerging out of the rays and lustre of the sun, wherein it was hidden before; whether this be owing to the recess of the sun from the star; or that of the star from the sun. When applied to the setting of a star, it denotes entering or immerging into the sun's rays, and so becoming inconspicuous by the superior light of that luminary.

A star *rises heliacally,* when after it has been in conjunction with the sun, and on that account invisible, it gets at such a distance from him, as to be seen in the morning before the sun's rising.

The same is said to *set heliacally,* when it approaches so near the sun as to be hidden therein. So that in strictness the heliacal rising and setting are only an apparition and occultation.

The ancients computed that a star, between the tropics, would be forty days before it got clear of the sun's rays, and became conspicuous again. Hesiod first made this computation, and the rest followed him. The period comes very near to the computation of the moderns; for the sun advancing nearly a degree every day, it will be twenty days approaching to it, from the heliacal setting of the star, and thirty days more withdrawing, till the heliacal rising.

Among the ancients, a star was properly said to be *acronycal,* or to *rise acronycally,* which rose in the evening when the sun was set. Greek writers, it is true, use

the term ἀκρονυχίας, indifferently, in speaking either of the evening or morning, because both are considered as ἄκρα της νυκτὸς, *the extremities of the night*, and hence they applied *acronycal* to the rising and setting of the stars, either in the morning or evening. But the ancients were more distinct, and by ἀκρονύκτιος, understood rather the beginning or approach of night than the end of it; accordingly, with them, those stars which rose in the evening, not those in the morning, were said to rise *acronycally.*

339. *Lachrymatas cort. myrr.* The Editor is indebted to the kindness of an ardent admirer of Shakspeare, for directing his attention to the passage quoted in the note, as it stands in the folio of 1623. The much agitated question, whether the proper reading is 'their medicinal gum,' or 'their gum medicinal,' is here set most satisfactorily at rest—

—— "Of one, whose subdued eyes
Albeit, vn-vsed to the melting moode,
Drops teares as fast as the Arabia trees
Their medicinable gumme."
Shaks. Fol. Ed. 1623. *Isaac Jaggard, &c.*

342. *Fila croci.* Hence the Greeks called it ξανθότριχα κρόκον.

353. *Exemplo.* Punishment. Phaedr. iii. fab. vi. 20. 'Justoque vindicavit exemplo impetum.' So the Greeks used παράδειγμα. Cf. New Test. Matt. i. 19, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, &c. and Blomfield in loc.

385. *Hyperiona.* The sun, the Mithres of the Persians. Strab. xv. p. 732. Τιμῶσι δὲ καὶ Ἥλιον, ὃν καλοῦσι Μίθραν.

389. *Exta canum vidi.* Hence Diana was called Κυνοσφαγὴς θεά.

443. *Omne solum forti patria.* This sentiment is borrowed from Euripid. Frag. No. 27, Ἅπας μὲν ἀὴρ αἰετῷ περάσιμος, Ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

607. *Ceres.* Jamieson; 'Could we view it as of Scythian origin, it might be traced to Suio-Goth. *kaëra*, which is exactly synonymous with the Latin *queror;* because she went from place to place *bewailing* the loss of her daughter.' Or for *queres*, from *queror*.

Al. for *geres* from Γῆρυς, which is stated by Hesychius to be one of her names.

Al. from *cereo* which is said to be an obsolete word for *creo*, to create; as producing the fruits of the earth. *Valp. Etym. Dic.*

BOOK II.

35. *Omne nefas*, &c. The ἱλασμὸς, αγιασμὸς, καταρισμὸς of the Greeks; *lustratio* of the Latins.

87. *Sæpe canes leporesque*, &c. Compare Isaiah xi. 6. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them."

110. *Trajectus penna.* Burmann understands this of an arrow with which the swan had been pierced.

195. *Hæc fuit illa dies.* Ovid must have mistaken the day of their departure for that of their destruction; since the latter is universally and most positively said by other writers to have been the same which afterwards acquired a still more disastrous celebrity from

the taking of Rome, and which is likewise held to have been that of the battle on the Allia. The day on which the race of heroes left Rome was also not to be forgotten. *Niebuhr.* ii. N. 194, where see the history of this family.

198. *Arma professa.* One of the senses attached to the participle *professus* by Stephens in the Thesaurus Ling. Lat. is explained by the Greek ἐπαγγειλάμενος, in which signification it is to be taken in the text, which he also quotes, as supr. This interpretation, and its peculiar applicability to the text, is at once borne out by the following extract from H. Stephens' Thesaurus Græc. Ling. ''Επαγγελία, interea I. de eo dicitur, qui aliquid in se præstandum suscepit, qui sponte agit, non coactus, aut invitus. Ita de Corona. p. 271. 7.—'Αντιφῶντα, ὃς ἐπαγγειλάμενος Φιλίππῳ τὰ νεώρια ἐμπρήσειν. Sic adv. Leptin. p. 460, 27. 'Ορῶν—σπανίζοντα τὸν δῆμον χρημάτων, τάλαντον ἔδωκεν αὐτὸς ἐπαγγειλάμενος. i. e. Ultro, Sponte sua. Similiter fere de Coron. 263. pen. Ὧν μέντοι γε ἐκ τῆς ἰδίας οὐσίας ἐπαγγειλάμενος δέδωκα. Inde aliquoties, cum quadam plenitudine dicitur, αὐτεπαγγέλτους ἐθελοντὰς: de Coron. 247, 24. 2. Deinde significat Polliceri, Fidem dare, et se obstringere ad aliquid præstandum;' of which many examples are given. From the foregoing, the phrase *arma professa* may be interpreted of a war, voluntarily undertaken by a family, who bound themselves of their own accord to bring it to a close.

201. *Carmentis portæ.* Without doubt they had previously assembled and sacrificed on the Quirinal, where their *gens* was wont to celebrate its religious worship, and where, perhaps, they all still dwelt; as may be inferred with regard to the Cornelii from the Vicus Cornelius, which retained its name even down to the sixteenth century; from thence they marched through the Carmental gate, which lay next to that hill and at its foot, along the road from which they were never to return. All the Roman gates had two arches, one for such as were going out of the city, the other for such as were coming in: each kept to his right hand: five hundred years passed away, and no Roman, whose mind was swayed by the faith of his ancestors, went out of the city by this gate.

Its site was on the line drawn from the corner below Ara Celi to the foot of the Quirinal, not far from Marcel de' Corvi, and is now covered by rubbish to a great height. At the laying out of Trajan's forum, the walls between this gate and the Quirinal, if not the gate itself, must have been thrown down, and so a way was opened which no superstition forbad. As the Fabii marched out at this gate on their way to Etruria, it is clear that there were no protecting walls then going down to the Tiber; else they would have had to enter through another to get at the bridge. However near any might have lived to it, they still went round to another gate; whence *Ire per hanc noli, &c.* Into the town, through the other arch, every one came without scruple; as appears by the procession in the second Punic war. Livy, xxvii. 37.

421. *Projectis coronis.* It was usual for the guests, on their departure, to throw away the garlands they had worn at the feast; so Ovid, Ep. xxi. 165.

Projicit ipsa suas deducta fronte coronas,
Spissaque de nitidis tergit amoma suis.

to which Moore alludes also in the well known and exquisite lines;

I feel like one,
Who treads alone,
Some banquet-hall deserted;
Whose lights are fled,
Whose garlands dead,
And all but he departed, &c.

615. *Et libate. Libare* is used of liquids, as the σπένδειν and λείβειν of the Greeks.

657. *Ut solet a magno, &c.* Cf. Byron:

"The wind was down, but yet the sea ran high."

This simile is illustrated by Aulus Gellius, Noct. Att. ii. 30, speaking of the south or south west wind: "Quibus jam nihil spirantibus undæ tamen factæ diutius tument, et cúm vento quidem jamdudum tranquillæ sunt, sed mare est etiam atque etiam undabundum."

669. *Hostis ut hospes.* Livy employs a similar *lusus verborum*, in loc. "hostis pro hospite mihi sibique," &c.

BOOK III.

116. *Quantam nunc aquilas.* "The eagle," says Johnston, "challengeth the first place, not that it is the best dish at table, for none will eat it, but because it is the king of the birds." Pindar speaks of "the great eagle, the chief magistrate of the birds." Josephus says that the eagle was selected for the Roman legionary standards, because he is "the king of all the birds, and the most powerful of them all, whence he has become the emblem of the empire and the omen of victory." The golden eagle with extended wings was borne by the Persian monarch, Xen. Cyrop. vii. from whom it is probable the Romans adopted it, as it was subsequently adopted from them by Napoleon, and the United States: while the Persians themselves may have borrowed the symbol from the ancient Assyrians, in whose banners it waved till Babylon was conquered by Cyrus. This may serve to explain why the expanded eagle is so frequently alluded to in the prophetic works of Scripture. Hosea viii. 1, Ezek. xvii. 3–7. (Cf. also Psalm 103. 5.) It was, no doubt, on the same account that the eagle was assigned in the ancient mythologies as the bird of Jove. Lib. of Entert. Knowl. Hab. of Birds.

260. *Salii.* Were twelve in number; their dress consisted of an embroidered tunic, bound with a brazen belt, and a toga prætexta or trabea; on their head they wore a high cap, shaped like a cone; a sword hung from their side; in their right hand they carried a spear or rod, in the left one of the Ancilia; which however, according to Lucan. i. 603, hung from their neck; 'Et Salius læto portans ancilia collo;' 'The Salii blithe, with bucklers on the neck.' *Rowe.* They used to go to the Capitol through the forum and other parts of the city, singing the verses called by Festus *axamenta* or *assamenta*, because they were written on tablets. See Horace Epist. ii. 1, 86, Tacitus, Annal. ii. 83.

No one could be admitted into the order of the Salii, unless a native and freeborn, whose father and mother were alive. Lucan calls them *lecta juventus patricia*, because chosen from the patrician

order. Their chief was called *Præsul;* their principal musician, *Vates;* and he who admitted new members, *Magister*. According to Dionysius, Tullus Hostilius added twelve other Salii, who were called Agonales, Agonenses, or Collini, from their chapel having been on the Colline hill. Those instituted by Numa had their chapel on the Palatine hill; whence, for the sake of distinction, they were called Palatini.

BOOK IV.

1. *Geminorum Amorum.* According to Hesiod, Theog. 201. Cupido, Ἔρως, and Jocus Ἵμερος. Cf. Horat. Od. I. ii. 33, "Quam Jocus circumvolat et Cupido."

4. *Molli pectore.* 'Molle meum levibus cor est violabile telis; et semper causa est cur ego semper amem.'

9. *Primis sine crimine, &c.* Cf. Amor. III. xv. 4. 'Nec me deliciæ dedecuere meæ.' Horat. Ep. I. xiv. 36, 'Nec lusisse pudet, sed non incidere lusum.'

157. *Lapsa est.* Degenerated. Cf. Cic. Leg. ii. 15, 'Mores lapsi ad mollitiem;' and Liv. præfat, 'labente paulatim disciplinâ,' and a little after 'ut mores magis magisque lapsi sint.'

165. *Nox ubi transierit.* Cf. Hygin. Post. Astron. ii. 21, 'Nec unquam ullius oculis certum est, sex an septem existimentur.' Schol. Pind. ad Nem, 13. κατὰ τὴν ἱστορίαν, esse *Septem*, sed κατὰ τὴν ὄψιν, *sex*. Hence the constellation was called ἑξάστερον.

169. *Pleiades.* Vergiliæ quoque dictæ, quia earum ortu ver finitur, et æstas incipit; Festus; and Isidorus. Orig. iii. c. 70. Has Latini Vergilias dicunt a temporis significatione, quod vere oriuntur. Al. scrib. *Virgiliæ* quod virgulæ modo porrigantur, ut est apud *Voss. in Etymol. Forcel.*

219. *At cur turrita.* Cf. Æneid, vi. 786. x. 253. Lucret. ii. 640. Sqq. 'Muraliquc caput summum cinxere corona, Eximiis munita locis quod sustinet urbis.' And on 'cur huic genus acre,' supr. 'Adjunxere feras, quia quamvis effera proles Officiis debet molliri victa parentum.'

225. *Cum Trojam, &c.* Cf. Æneid, i. 68, 'Ilium in Italiam portans, victosque Penates.' *Saciferas*; because they bore the Penates and Vesta.

249. *Picta coloribus ustis.* Cf., Plin. xxxv. 41, 'Tertium accessit, resolutis igni ceris penicillo utendi, quæ pictum in navibus nec sole' nec sale, ventisque corrumpitur. Arnobius describes thus what Attalus sent to the Romans;—'Ex Phrygia nihil quidem aliud dicitur missum rege ab Attalo, nisi lapis quidem non magnus, ferri manu hominis sine ulla impressione qui posset, coloris furvi, atque atri, angellis prominentibus inæqualis.'

288. *Puram.* Which has a purifying efficacy. The water with which they usually sprinkled themselves on coming into the presence of the Gods, was called *ros*. Hence Metam. i. 371,—'ubi libatos irroravere liquores vestibus et capiti.'

304. *Sinister abit.* 'Nempe Tiberis per duos alveos in mare effluit, dextrum et sinistrum.' Burm.

319. *Ipsa sedens plaustro.* Hence Orpheus, Hymn. xiii. 2. calls her chariot ταυροφόρον ἅρμα.

320. *Sparguntur flore.* Lucret. ii. 627. 'Ningunt rosarum floribus, umbrantes Matrem comitumque catervas.'

363. *Inspexerit.* i.e. Ex alto despexerit. So Virgil, speaking of the wooden horse. Æneid, ii. 47. Machina inspectura domos. Cf. Nov. Test. 1 Pet. i. 12,—εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. 'This earnest desire of the angels to contemplate the sufferings of the Christ, was emblematically signified by the cherubim placed in the inward tabernacle with their faces turned down towards *the mercy-seat.* Exod. xxv. 20. To that emblem there is a plain allusion in the word παρακύψαι, *to stoop.*' Macknight in loc. cit.

384. *Veteres focos.* Cf. Horat. Epod. ii. 43, "Sacrum vetustis exstruat lignis forum."

396. *Henna,* or Enna, was called from its situation as mentioned in the note, *umbilicus Siciliæ,* Gr. ὀμφαλὸς Σικελίας.

398. *Dea flava.* Ceres, so called from the colour of ripe corn.

399. *Consuetis puellis.* The daughters of Oceanus and Minerva and Diana. Hom. Hymn. in Cerer, παίζουσαν κούρῃσι σὺν ὠκεανοῦ βαθυκόλποις.

411. *Violaria.* Properly, beds of violets; here, violets themselves.

431. *Mentis inops rapitur.* Hom. in Cerer. 43. ὥστ' οἰωνὸς ἐπὶ τραφερήν τε καὶ υγρὴν μαιομένη.

491. *Simulârat anum.* Hom. Hymn. γρηΐ παλαιγενεΐ ἐναλίγκιος.

493. *Semperque parens.* Never suffering the loss of a child.

531. *Dum non es scelerata, &c.* See for a similar oxymoron, Metam. iii. 5. ix. 408. 'facto pius et sceleratus eodem.'

537. *Sunion expositum.* 'Sunium's marbled steep.' *Byron.*

556. *Qui latè, &c.* Gr. πανδέρκης. Ceres thus addresses these men in Homer, Hymn. 69. Σὺ γὰρ δὴ πᾶσαν ἐπὶ χθόνα καὶ κατὰ πόντον Αἰθέρος ἐκ δίης, καταδέρκεαι ἀκτίνεσσι.

625. *Animo quieto.* The dative case; the answer was given while the mind was at rest in sleep.

BOOK V.

57. *Magna fuit quondam, &c.* Among the many and equitable reasons for rendering to old age that deference and respect which it deserves, not the least is its possession of that superior degree of knowledge, which is only to be acquired by long experience. Cf. Euripid. Belleroph. Fragm. 22, ὁ γὰρ χρόνος δίδαγμα ποικιλώτατον. Aristot. Polit. vii. 9. Ἡ μὲν δύναμις ἐν νεωτέροις, ἡ δὲ φρόνησις ἐν πρεσβυτέροις ἐστίν. Eurip. Melan. Fragm. 17. Παλαιὸς αἶνος· Ἔργα μὲν νεωτέρων, Βουλαὶ δ' ἔχουσι τῶν γεραιτέρων κράτος. Cicer. Senect. 6. Consilio, auctoritate, sententiâ res magnæ geruntur, quibus non modo non orbari, sed etiam augeri senectus solet.

198. *Rem fortunatis, &c.* 'Your sires' islands of the blest.' Byron. The νῆσοι μακάρων are supposed by some to have been what are now called the Canary Islands. See Mitsch. in Horat. Ep. xvi. 41. Homer, Od. Δ. 563.

283. *Venerat in morem.* The student shall find some most important information on this subject

by referring to *Adams' Roman Antiquities, Appendix pp.* 505–6. *Boyd's edition*, 1834.

551. *Illa jubam dextra.* Lucian, Dial. Zephyr. et Not. ἡ δὲ τῇ λαιᾷ μὲν εἴχετο τοῦ κέρατος, ὡς μὴ ἀπολισθάνοι, τῇ ἑτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον ξυνεῖχε.

577. *Pars putat, &c.* Nonius. 'Quum in quintum gradum pervenerant, atque habebant sexaginta annos, tum denique erant a publicis negotiis liberi atque expediti et otiosi: ideo in proverbium quidam putant venisse sexagenanos de ponte dejici oportere, id est, quod suffragium non ferant, quod per pontum ferebant.'

600. *Pulvis inanis.* Anacr. iv. 9. ὀλίγη κεισόμεσθα κόνις. Horat IV. Od. vii. 16. Pulvis et umbra sumus.

624. *Solita fallere voce.* Cf. Horat. I. Epist. xvi. 58, 'Quandocunque deos vel porco, vel bove placat; Jane pater clare, clare quum dixit Apollo; Labra movet metuens audiri; pulchra Laverna, Da mihi fallere, da justo sanctoque videri: Noctem peccatis, et fraudibus objice nubem.'

645. *Hic eques, ille pugil* Schol. Pind. 144. Κάστορά θ' ἱππόδαμον, καὶ ἀεθλόφορον Πολυδεύκεα. Hom. Iliad. iii. 237.

BOOK VI.

10. *Obstreperetur. Obstrepere* is especially used to signify the murmuring of waters, or the whispering of the wind among the leaves of the trees.

133. *Qui frondibus olim esse solet seris.* Cf. Macbeth, Act v. Sc. ii.

"I have lived long enough; my way of life
Is fallen into the sear, the yellow leaf."

240. *Mens.* Gr. Μῆτις.

275. *Nec tu aliud Vestam, &c.* Lactant. Inst. I. xii. 5. 'Quia ignis inviolabile sit elementum, nihilque nasci possit ex eo, quippe qui omnia, quæ arripuerit, absumat.'

320. *Putant aliquos scilicet esse deos.* Compare Psalm xlii. 3. 'My tears have been my meat day and night, while they daily say unto me, Where is now thy God?'

657. *Temporibus veterum.* According to Perizonius, Animad. Histor. c. 6, it was customary among the ancient Romans for the praises of great men to be sung to the flute at their banquets; a fact which Cicero only learned from Cato, who seems to have spoken of it as a usage no longer subsisting; Tusc. Quæst. iv. 3. "Gravissimus auctor in Originibus dixit Cato, morem apud majores hunc epularum fuisse, ut deinceps, qui accubarent, canerent ad tibiam clarorum virorum laudes atque virtutes."

The Nænia, one of the various forms of Roman popular poetry, containing the praises of the dead, was also sung to the flute at the funeral processions. Cicero de Legib. ii. 24.

659. *Cantabat fanis.* The flute, Gr. αὐλός, was used in the sacrifices of the gods, at festivals, games, entertainments, and fune-

rals. Minerva is said to have invented the straight, and Pan the oblique flute: Bion. Idyll. iii. 7;

Ὡς εὗρεν πλαγίαυλον ὁ Πὰν, ὡς αὐλὸν Ἀθανα.

In scripture Jubal is mentioned as the inventor of the flute; Gen. iv. 21. Among the Greeks the first inventor of this instrument is said to have been Hyagius, a Phrygian, who lived in the time of Joshua. Flutes were made of the bones of stags or fawns, and hence called νέβρειοι αὐλοὶ; the manufacturing them of such materials is ascribed to the Thebans. They were also made of the bones of asses, and of elephants; likewise of reed, box, and lotus; Fast. iv. v. 190.

INDEX

OF

PROPER NAMES.

NOTE.—*The numerals refer to the book, and the figures to the line of each book in which the word occurs.*

THE END.

Dublin: Printed by John S. Folds, 5, Bachelor's-Walk.